The Universalist Leader

Boston and Chicago November 8, 1924

Pacific School of Religion Berkeley, Calif.

NEXT WEEK

The Universalist Leader Will Publish

Good-by to England, by the Editor

Marion Daniel Shutter at Work, by Lyman Ward

The Universalist Churches of South Carolina, by J. C. H.

The First Thanksgiving Day and Since

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Universalist Publishing House

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DORCHESTER AVE. AND 60th ST., CHICAGO

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THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

THE BISBEE BOOK

DR. FREDERICK A. BISBEE has been back with us this week. In "Handicapped," a beautiful biography by Dorothy Hall and Frank Oliver Hall, he has looked in upon us. He is going in the same way to the homes of many old friends. His story is inspiring and cheering many boys and girls. His strong faith is quickening us all.

So reticent was he all his life about his hardships that most people had a totally inadequate idea of what he bore and therefore of what he achieved. The beautiful story is told in this book simply, frankly, fully. The book gives us also the cream of his writings. They have been buried up to now in the office files, old scrapbooks, or stray numbers of the *Leader*. Now those who love him and revere his memory can have them in convenient form. One hundred and twenty-two pages of the book are given to the chapters on "The Boy," "The Youth," "The Student," "The Clergyman," "The Editor," "And Death Came." Then another hundred or more pages are devoted to "The Philosophy of Dr. Bisbee." It makes a useful and interesting book. We congratulate the authors and the denomination.

* *

THE QUOTA

BRIEFLET 4 in the series which is being issued by the Universalist General Convention is on the subject, "Is the Quota Too Large?" It asks the question, "Are Universalist people able to do as much as those of other communions?" It goes on to say that when they understand the facts they have never been found wanting.

Some churches, however, say that when they are building a new church, supporting a local philanthropy, paying off a debt, making repairs, or increasing the minister's salary, they should not be expected to support the work of the denomination at large. The leaflet answers this most effectively. A plausible excuse can be found by everybody. We might as well give up trying to be a "live, efficient religious body" if we are to recognize excuses.

In a town of ten thousand in Massachusetts, a Congregational church which paid its minister fifteen hundred a year, gave in 1922-23 nine hundred dollars to denominational work. A Methodist Episcopal church in a town of twenty-eight hundred in New York, without a single family of wealth, pays its minister two thousand and a parsonage, and has contributed to the Centenary Fund of that denomination for the past five years twenty-two hundred dollars annually.

As a denomination we are not strong in welcoming repeated appeals for money. We must recognize, however, that it is a part of our denominational job to educate our members into the possibilities of service which open up to us from generous contributions.

These little "Brieflets" aid in that education. They can be read in a minute or two, slipped without folding into an envelope, carried without trouble in the vest pocket. Ministers and parishes are writing in for additional supplies. They are not being distributed generally, but are being sent only to those parishes which agree to arrange for their orderly and systematic distribution.

* *

UNIVERSALIST KLANSMEN

THE Rev. Charles E. Clark of the Medford Hillside, Mass., Universalist church had a party at a recent Sunday evening service. Late comers could not get into the hall. The auditorium was literally packed—seven or eight hundred people being present. The guests of honor were Klansmen of the Ku Klux variety, who wore white robes and hoods, carried a lighted cross, and stood solemnly and silently with crossed arms while one Cole of Rhode Island, an ex-state senator, praised Coolidge and denounced Curley.

"Red electric lights," says the *Boston Globe*, "falling on the white robes made the scene particularly lurid and weird."

We suggest to other ministers desiring a crowd that they parade with signs on their backs before the church on Saturday afternoons or Sunday mornings, or that they advertise that they will wear John the Baptist's scanty garb and eat wild locusts in public, or that they get the Ladies' Aid or Men's Club to

black their faces and sing. There are many useful dodges not yet employed.

Old Dr. Emerson, a predecessor in the editorial chair whose name is a fragrant memory, once stood up in the Boston Universalist Ministers' Meeting and took some of the younger men to task for their methods. Said he: "Mr. Chairman, I am not a great preacher. I have never been a great preacher. I probably never will be. But if I should advertise that next Sunday afternoon I would preach on Boston Common in my night shirt, I could get a crowd."

* *

DR. BENTON AT WORK

HERBERT E. BENTON, chairman of the Commission on Foreign Relations and World Peace of our Church, has issued a letter to our ministers urging them to take advantage of the sixth anniversary of Armistice Day to preach on "the vital necessity of promoting good-will among the nations of the world."

He sends to each minister a copy of the great Federal Council bulletin from which we quote in another place in this paper. He and his Commission urge us all to have special services November 9 in the interest of World Peace.

The new Commission is rapidly getting under way.

It is bound to render fine service.

* *

INDEPENDENT JOURNALS PASSING

THROUGH the action of the General Conference of the Methodist Episcopal Church, great changes have taken place in the status of the church papers published in various parts of the country, under the name of *Christian Advocate*. A recent meeting of the Book Committee of the Church took measures to carry out the provisions of the Conference legislation.

All the *Advocates* over the country are to be uniform in type, size, dress, and make-up. They will consist of twenty-four pages, excepting the *New York Advocate*, which is limited to thirty-two pages.

There is an editor-in-chief, Dr. Halford E. Luccock, who has his office in New York, and a Washington editor, Dr. E. H. Woolever. The work of both of these men goes into all the *Advocates*. The power of the local editor is much reduced. Contributed articles, for example, do not go to him, but are sent to the editor-in-chief in New York. As the *Washington Christian Advocate*, which remains independent, remarks: "The local editor's function becomes more or less perfunctory; there remains small opportunity for local self-expression."

This legislation goes a long way toward making one *Christian Advocate* for the entire United States, a measure which was defeated in the General Conference. The *Washington Christian Advocate* makes this interesting comment upon the power which is concentrated in the hands of the editor-in-chief:

> It is too early to judge of the wisdom of this plan. Greater power is given to Dr. Halford E. Luccock than to any other editor in religious journalism. None of the fathers enjoyed such influence. Parkhurst, Buckley, Curry, at their zenith knew not a tithe of the scope which the Church has granted Dr. Luccock. Such a position requires an assemblage of powers rarely found in one man. Vision, poise, judgment, decision, must be his, the lack of any one of which can plunge both him and the Church into vast trouble. It is a dizzy pinnacle on which to operate. Such a position demands of the Church for its incumbent, its prayers and finest co-operation. The *Washington Christian Advocate* and its constituency offer their prayers and co-operation.

The *Washington Christian Advocate* claims to be the sole independent journal in the denomination; but with *Zion's Herald* in existence, under the control of an independent board, and under the editorship of the independent-minded Dr. L. O. Hartman, it is difficult to see how it can substantiate its claim.

The experiment of the Methodists along this line will be watched with interest. We want to see this great denomination succeed in what it undertakes, for it is one of the great powers for good in our country.

The consolidation of these journals, however, looks like a step backward. There is little enough of the independent spirit left in journalism. We should conserve all we have, whether so-called secular or so-called religious.

* *

SOME BIG MEN

ONE Universalist layman pays the entire printing bill of the Near East this year. This amounts to a large sum, as an organization of that kind has to advertise extensively. It is an illustration of the kind of thing that Universalists are broad-minded enough to do all the time. They are putting thousands of dollars into the Y. M. C. A., Y. W. C. A. and other religious and philanthropic organizations. The denomination gets no credit for this in the census bulletin and other tabulations of denominational work. We are proud and happy to think both that our men are doing it and that they are not boasting about it.

* *

LIBERAL CRITICISM OF FOSDICK

FOR the life of us we can not see how liberals can criticise the mental processes and moral courage of men like Harry Emerson Fosdick. It seems to us rather a naive performance to assume that because a man does not think as we do, he does not possess the courage of his convictions. And we are sure it is a short-sighted view that a man must do his work in some spectacular way in order to do it effectively.

We may well wish that every man measure up to the highest in him, but we must not forget that there is more than one highest. This insistence that Fosdick be Theodore Parker, or Theodore Parker be Emerson, seems to us rather impertinent.

Fosdick wouldn't give assent to Presbyterian creeds and resigned. Fosdick can stay in the Orthodox Church and give faith, comfort and courage as a preacher. We say let him stay, and we shall give him a boost every chance we have rather than a slam.

To us he is a big, brainy, courageous preacher

rising out of the materialistic maelstrom of New York like a lighthouse on a dangerous shore. If he can not interpret for everybody at least he can interpret for somebody, and what Fosdick can not do, or will not do because he thinks his job is something else, others can do.

Why not let us all go on together, each one using his peculiar gift, and keep our brickbats for the fellows who interfere with our doing our work?

* *

PUT UP SIGNS

THE Rev. Roger F. Etz, Secretary of the Universalist General Convention, has recently received a letter from an influential Universalist, calling attention to the failure of our churches in some communities to display boards or signs giving the name of the church and the hour of services. Especially does this failure appear in New England, and probably grows out of the proverbial New England reticence.

"Old people," says the writer, "walk blocks out of their way sometimes, and are compelled to go into houses in the neighborhood to make inquiries which would be unnecessary if our churches took the trouble to tell what they are."

* *

SOME THINGS THAT STICK

PREACHING at Trinity Church in Boston recently to a congregation of students at the Sunday afternoon vesper service, Dean Sperry of the Theological School of Harvard University told of quoting a sentence five years ago from a novel called "The Crystal Heart." Lately a young man said to him that that sentence had stuck in his mind and had a more profound influence upon his life than any other single thing that had ever happened to him. Said Dean Sperry: "I will give you the sentence for what it is worth: 'Nothing that happens matters very much or for very long. It is only the way that we take it that matters greatly, and that matters very long.' "

* *

A UNIFYING POWER

THE Rev. Howard B. Grose, D. D., representing the National Committee of Young Men's Christian Associations, has made an analysis of the Year Book of the Associations for 1924, which is just off the press. Reports from 1698 Association show that the past year takes rank with the record year of 1921, and in some respects exceeds it. "The reported volume and quality of Association work as a whole has been the largest and best in its history. The gain in membership of 9.5 per cent is the largest annual increase yet recorded."

In the Associations reporting there are practically a million members, of whom one quarter of a million are boys. In the Bible classes and religious meetings attendance was almost ten million, an increase of 11.6 per cent.

The Association has proved to be one of the great factors in the promotion of international goodwill. It is established in eighteen foreign countries, and has 125,000 members abroad. Associations in foreign countries are not under American control, but are directed by natives of the country. The American secretaries do a work of co-operation and advice. Dr. John R. Mott says, "The early vision of developing autonomous, independent, self-supporting movements is fast being realized."

The Y. M. C. A. has endowment funds amounting to $17,308,000. The total value of Association property is $159,521,000. Campaigns for funds for new buildings and clearing off indebtedness now aggregate over $14,000.000. Dr. Grose quotes Dr. Mott as saying that the Associations are raising funds which before the war would have been deemed absolutely impossible.

The Y. M. C. A. has an army of athletes, and is rendering distinct service in public health work. It is offering education to thousands of young men and boys employed during the day and who can not get into other institutions.

While the Association is widely spread over the country and throughout the world, one striking fact which appears in the report is that, of the 1619 Associations in the United States, 646 are located in six of the states.

* *

BILL BOARDS, PATRIOTS AND NUISANCES

THE Poster Advertising Association, made up of 1,200 owners and operators of Poster Advertising Plants in 13,000 cities and towns of the United States, offers three prizes, $500, $200 and $100, for the best "Church Poster," picturing the place of the church in the advance of civilization, and how it is related to human need. The plan is to display the winning designs in twenty-four sheet posters throughout the nation, to "awaken the spiritual" and "increase appreciation of the church." The competition is open to artists, amateur and professional, and of every race and country. The contest closes Dec. 15.

A full statement of the rules, together with other suggestions, may be had upon application to the Poster Advertising Association, Inc., 307 South Green Street, Chicago, Ill., or the Federal Council of the Churches, 105 East 22d Street, New York.

We are grateful for this service of the church at large. We hope our people will co-operate. We don't want to be ungracious, but feel compelled to suggest that this public-spirited organization had better take up next the question as to how they can render their important service to society without spoiling the natural beauty of the country. The most beautiful motor roads, the loveliest views from railroads, are ruined frequently by bill boards. The thousands who look up the Susquehanna from the railroad bridge at Havre de Grace, Md., have to get by catchup, gum, pills, or cough drops to see the tip of the island, or the great bend of the river.

Whether the signs tell us to purge our insides or to make our peace with God, they are equally ineffective and exasperating when they spoil a beauty spot.

All that relates to elevation of taste, the appreciation of beauty and the general culture of the people comes within the range of church interest. Let us advertise the church, but let us do it so that the beauty of the Lord our God may be upon us.

Dr. Atwood in Massachusetts

DR. JOHN MURRAY ATWOOD, President of the Universalist General Convention, spoke before the Massachusetts Universalist ministers Oct. 27, in the most largely attended meeting of this state group ever held.

Dr. Atwood fearlessly and frankly took up the Five Year Program, items approved and items fought, and won the enthusiastic support of his hearers.

He rendered a distinct service in taking time to attend this meeting. We print the substance of his remarkable address. He said:

"I rejoice in this large ministers' meeting. I should like to see a ministers' meeting where we go by ourselves for several days, acquaint ourselves with the new discoveries in sociology, philosophy, theology and literature, and strengthen our faith and courage. Perhaps that is the next step. The young people have led the way. Ministers' meetings ought not to be tacked on to something else.

"I congratulate you all that you are ministers of the Universalist Church, and called upon to stand for principles so significant for the present day. I recall a remark of Levi Powers—big of brain and big of heart, removed when we could ill afford to lose him. When our beloved Dr. Adams was addressing a convention, Levi Powers leaned over and whispered: 'Dr. Adams understands the principles and the implications of the principles of our faith.' That is a fine thing to be able to say of any man.

"The issues of the present day challenge our principles. In the old Hebrew sense, the Universalist must be a prophet.

"There are those here who regret that the Five Year Program has been pushed to the front. They say 'our principles are our first task.' We all agree on that. Our first task is to make men Christian. The church is the means to the end, but we must have the church.

"Martha and Mary are different personalities. If you can't have them in one person, you must have them working together. Both are necessary. We can not divorce our spiritual work from practical considerations. We do not want to. Bronson Alcott used to sit on the porch of his house at Concord and discourse on the glories of service while his little wife lugged in the wood for the fire. We don't want to be like that.

"When the Board of Trustees of the General Convention came to deal with the problem of how we were to carry on our work, be a going institution, they saw that some things we have to have. One was more ministers, and better educated. Some people say that they can't encourage people to enter the Universalist ministry. My lone regret is that I am at this stage of my ministry rather than the beginning. I can't see how any man can fail to realize how pertinent our gospel is for the entire world.

"Who are to enlist the young men? One of our Watertown ministers makes it a rule to have one man from his parish in our school always. Can't more of our ministers have it on their minds to get promising boys for this great work?

"If we are to have a live, growing, developing Church we must have more money. We put it up to some of our laymen and they said: 'It is self-evident. We are with you.'

"So far as the items of the Five Year Program are concerned, I had nothing to do with initiating them but I support them without qualification or hesitation.

"Japan: There is no place in our Zion where we are doing more Christian service than in Japan. We must have a Perin-Cate Home.

"Pensions: There is no more pressing project than ministerial pensions to keep our men from want in old age. We have postponed this thing over and over. Some say, with all the rest we have to do, postpone it again. I say no. Every postponement means injustice to somebody. If, because you are well able to look out for yourself, you have old line insurance or bank accounts, and fail to support this for your brethren, you can never again hold up your head and preach the social gospel.

"We are going to have a pension plan over in New York, and are enthusiastic about it, but because of that we do not propose to excuse ourselves from backing up this part of the program.

"Washington Church: I know this situation intimately. There is an inadequate plant. We have a church which people walk right by, even Universalists. You have to have an adequate church in a city like Washington to reach the young people, and there are a host of them there.

"Do not think that our Board backing the Washington church have any idea of building there a beautiful, expensive cathedral church which will be a white elephant on our hands and involve us in limitless expense for all time. We want a creditable, serviceable church, which will strengthen the local parish and make it able to support itself.

"Many people all over the country have felt that this is the one thing in the Five Year Program which is objectionable. From my standpoint, it is a part of a wise missionary policy. I debated with one of our ministers on this subject. Before we finished we agreed. I agreed with him. He agreed with me. He agreed with me that the time for debating now is past and that the only thing is to go through with it. I agreed with him that we must go through with it with common sense and with justice to all the rest of our work.

"Current Needs: The Five Year Program was put up to us by our Treasurer as the only way to get the $100,000 we need for current expenses. We are asking more per year than we have in the past, but not as much as other denominations. Make inquiries in other denominations for yourselves. If we will take counsel of our faith and courage and not of our fears, we will find that we can do as much, for example, as average Congregational churches."

Dr. Atwood gave then illustrations of where some of his old students, men and women, feared to present the quotas—one throwing the letter in the waste paper basket—but, induced finally to try pre-

senting the thing boldly and fully, found an amazing response.

"Denominational Consciousness: We must have a deeper denominational consciousness. We must come to see that the life of the individual church is bound up with the life of churches of our faith at large. When we joined the Universalist Church, we joined a great movement to put across our faith everywhere. I hate denominationalism that puts a sect before the Kingdom of God, that is more interested in the life of the church than the Christian life, that insists on sounding its separate note until it is a jarring note. But denominations have their place. I go farther. I am sure that the day of denominations has not ceased, and will not cease just now at least. Men will organize for the sake of truth. Saying that, I also say that I am willing to unite our Church with the Congregational and Unitarian Churches whenever doors open so we can —not to lose our faith or Church or go out of business, but to make both mightier in a new union. But I maintain my proposition all the more strongly because of this willingness: we must have a deeper denominational consciousness. If we are of a movement, and that is what ordination means, we must realize that progress can be made only as all realize what the movement as a whole is for and help it on.

"I do not charge any minister or church with disloyalty if they fail to do what I say. I do say that any church, whatever its nature, self-supporting or missionary church, which fails in its due contribution to the work of the Church at large, state or national, undermines the denominational consciousness everywhere. That is why I make this message so positive.

"The minister is the key to the situation. Make no mistake about that.

"Truth prospers only as men serve it. It is not always error that writhes. It is truth. Think what a hoary age some errors have.

"We must have an aggressive missionary policy at home and abroad.

"We must relate our gospel to industry, labor, international relations, and the race problem.

"Only in that way will we be able to enlist the young men and women of strength and idealism.

"I do not know whether Nash will solve the labor problem. I know he has the right attitude.

"I know that Jew, Greek, Catholic, negro, and all other groups, races, or sects of men must be regarded by us as Universalists on the basis of their manhood.

"I know that the only way war can be outlawed is by men who have our faith, who agree that this thing shall cease and that our Government and all other Governments find ways of settling international disputes."

In closing Dr. Atwood spoke eloquently of the spiritual revival which some have felt ought to be kept at the front. "There is spiritual significance in the program I have described," he said. "That God consciousness, that sense of the leadership of Christ, that personal contact with the Infinite, fundamental to our very existence, may be with us in our work and in our worship."

Church of the Redemption

This annual meeting was held in the chapel of the beautiful Church of the Redemption, Boylston Street at Ipswich Street, Boston, Oct. 27.

The church, which is one of the finest examples of Gothic architecture in Boston, is rapidly nearing completion. The chapel is simple, dignified and beautiful. The occasion was made memorable as the first general denominational gathering in the new church and as one of the first services held there.

Dr. Leroy Coons, State Superintendent, introduced the Rev. C. Guy Robbins, president of the State Convention, as presiding officer.

Devotional exercises were led acceptably by the Rev. Norman D. Fletcher of Haverhill.

Other guests were Mrs. Theresa Homet Patterson of Pasadena, Cal., the Rev. Jennie Lois Ellis of Pennsylvania, Mrs. Leroy W. Coons, and the Rev. Ernest H. Carritt of Lewiston, Me., the Rev. A. J. Cardall of Portsmouth, N. H., the Rev. A. J. Torsleff of Rutland, Vt., the Rev. Hazel I. Kirk of New Haven, Conn., and the Rev. S. G. Dunham of Providence, R. I.

Dr. S. H. Roblin

Dr. Robbins extended the congratulations of the ministers to the pastor and members of the Second Universalist Society upon the completion of the chapel and the building of the church. "It is a matter of joy to all of us," he said, "that once again we have in the city of Boston a noble church of our faith. We congratulate ourselves that here can the doctrines of our faith be set forth. Here can our Christian work be done."

Said Dr. S. H. Roblin in reply: "It has long been my desire to have here in Boston a place where our ministers can meet. For ordinary gatherings Ballou Hall is adequate. For larger gatherings we need another place. Here we have a plant where our ministers may come on any Monday they wish. When the time comes, I shall be glad to talk to the officers of our Convention and outline some of the things in my mind that will make it easy for our ministers to come here and use this place. I welcome you cordially. We all hope to see you here again and again and again."

Mr. Moore of Brookline

The Rev. Fred Atkins Moore spoke on "The Place of the Church in the Social Life of the Community." Mr. Moore said in part:

"It is a vital matter to realize what our Church has to contribute to the community. During the past summer in London I was associated with men of many different Churches. I was amazed to see how much they appreciated our Church and what it has to give to the community. In the old sense in which we used the word one hundred years ago our Church is not unique, but it is as true as ever that we have a wonderful treasure of truth and spirit to communicate.

"The community is not an abstraction, but is a body of flesh and blood. It is made up of all kinds of men and women grouped together and divided into all kinds of sects, cliques and parties. The work of

making a real community out of these divided elements is stupendous. We have to grapple with tradition, superstition, prejudices, class interests, fears, hatreds and susceptibility to propaganda.

"The best service which our Church can render to the community is a thought service. It is to proclaim truth and make it so clearly understood that we can bring members of all classes and factions together and free them from their prejudices. Our service is a service of high thinking, straight thinking and hard thinking. High thinking means thinking of the problem of our community life on the high plane of our common brotherhood. We are to combat ignoble ideas spread abroad by newspapers and interested groups at war with brotherhood. Straight thinking will enable us to examine our Universalist philosophy and see what there is in our faith which will serve as a driving power to help us achieve justice between man and man. Many of us do not realize how far race prejudice is being carried in our community by such agencies as the Ku Klux Klan. We must combat everything which prevents our understanding of and sympathy with foreigners and the negro. Hard thinking is necessary to make us keep everlastingly at it. Why must the appeal be coming to us always to state our interest in unpopular causes? Is there something in our faith which keeps us from running with the crowd? We are supposed to have courage. We must show it. We can be sure that the priestly services of the Church will be rendered always in a community. We have a distinctive contribution to make as prophets.

"There are three major things for us to do. We must promote fellowship among all classes. A week ago a group of Catholic laymen entertained at dinner a group of leading Masons with the idea of getting together. I was glad to see that among the guests were two of our liberal Christian ministers. That is where they belong.

"We are to break down divisions between nations. Coming home from Europe last summer I preached a Universalist sermon on the S. S. Majestic. I gave a message of good will from the United States to the rest of the world. I was amazed to find how deep an impression I made. A citizen of the Argentine especially manifested surprise at such sentiments coming from a citizen of the United States. That shows the misunderstand ng we have to break down.

"We can never sleep the sleep of the just until we see that negroes in our country are treated differently than they have been for the past sixty years.

"Another opportunity for true fellowship is with laboring men. Some of us spent a few hours at the Natick Inn some days ago in conference with two representatives of organized labor. The thing which astonished and delighted us was that they were hungry for fellowship with people who have the Christian spirit.

"A practical way to put our faith into action is through the community forum. Wherever the forum movement has taken root the leaders have come frequently from the ranks of the liberal Church and our Universalist ministers have taken a conspicuous part.

"We ought to put our spiritual influence behind social legislation when it commands our allegiance. The Child Labor Amendment is an illustration. In my opinion that amendment will be overwhelmingly defeated. Under our method of amending the Constitution we will have an opportunity to vote on it again within a year or two. Unfair propaganda will defeat it. Our work to combat that propaganda has just begun.

"We must organize our world as a whole so that collective fratricide will never be possible again.

"As much as we make prayer a part of our religious program and accept prohibition as a fact, the war against war must become a part of the program of the Christian Church.

"The charity that begins at home calls for our support. Social work is an illustration of one way we can immediately and directly serve our community. The job is bigger than I am or than you are, but with the faith that possesses us I do not believe that we will ever think even of turning our backs upon our great opportunities. We must get close to the eternal spirit and we will find strength."

Dr. Perkins of Lynn

The Rev. Frederic W. Perkins, D. D., of Lynn spoke on "The Contribution of the Universalist Church to the Thought of the Community." He said in part:

"Dr. Shutter once remarked that he was tired of hearing about our success in leavening the lump. He would like to hear more about our success in running the bakeshop.

"Christ came not to prove the doctrine of the Fatherhood of God but to use it, not to establish the truth of the brotherhood of man, but to build life upon it, not to establish by logic the doctrine that all souls will be saved, but to live as if that great truth were the basis of a great life.

"It is one of the great opportunities of our Church continually to interpret to men what faith in Christ really means. Our great enterprise was projected into the world by the personal force and consecration of one great life. The central thing in the Christian enterprise is faith in Christ. A group of ministers were debating whether this doctrine of Cnrist or that doctrine could be applied. Said the Duke of Wellington to them, 'What are your marching orders?' There is no violation of freedom in taking our marching orders from Christ. Our loyalty is to one who not only tolerates but commands that a man accept nothing his conscience can not approve. Always he was saying 'How think ye?' The distinctive and driving thing that takes Christianity out of the debating school and makes it an enterprise is the thing that takes a man out of the class room where he is taught the theory of navigation and puts him upon the bridge of the ship where he has to learn to guide the great vessel. Faith in Christianity does not mean anything worth while unless it means sharing the faith of Christ. Our great contribution is to remind men continually that the highest obligation upon the Christian is sharing the faith of Christ.

"There are four utterances of Christ which I call the quadrilaterals of the Christian faith. One is

the parable of the Prodigal Son. It was Jesus' conscious and deliberate *apologia* for catholicity of thought. The second is the parable of the good Samaritan with its teaching of humanitarianism and its illustration of the spiritual audacity of Jesus. The third was the royal law of service—"He that would be great among you let him be your servant." It meant the utter reversal of current values of human greatness. The fourth was an incident and not a remark, but more relevant than any remark. Standing before the high priest, already condemned, suffering contumely, the time for speech past, the question was put to him, 'Art thou the Christ?' His answer was, 'I am, and henceforth ye shall see the Son of Man come on the clouds of Heaven with power and great glory.' Stripped of its oriental imagery this meant: 'I am. You may kill me but my cause you can not kill.'

"As valuable a contribution as we can make to human thought is to make man realize that our faith in the final harmony has interest to us not as a vision of a future event but as an inspiration to present loyalty and sacrifice. The real issue in the old days of the Universalist fathers was not between two conceptions of the final outcome, but between two conceptions of the character and purpose of God.

"When we discover the determinism of the biologists and the other scientific thinkers of our age it means that we are discovering allies of the spirit if we are wise enough to realize it. We are fond of saying that the end of war is inevitable because the forces of God are working for it. Do we realize that economic forces are as truly spiritual as spiritual aspirations? When we recognize the new forces and use them, when the doomsman can summon to his aid geographic forces, climatic forces, geologic forces, the day of deliverance is at hand from any evil.

"Every time a biologist can show an absolute inevitable tendency in human nature he has put one more instrument into the hands of the spiritual child of God if he has the wit and the wisdom to use it. 'When a man is working for righteousness and peace,' said Jacob Riis, 'he has got to win, for God is on that side.' "

The service was closed with the communion service led by Dr. George E. Huntley. The silver vessels used, the personal property of Dr. Roblin, were the historic vessels of the Old South Church, which it is intimated Dr. Roblin proposes to present to the Old South.

The exquisite taste of the chapel made an abiding impression of beauty.

Cruising in Convalescing Countries

XX With Old Friends in Belgium

John van Schaick, Jr.

TO those who have lived in Belgium or among the Belgians, who have come to understand them and be understood, a trip back is like going home. Their hospitality and kindness are unbounded. Their ways of thinking and doing are much like our own. A year ago we visited Belgium for the first time since the war, and were entertained by everybody in sight. This year we had to come in August if we came at all, and we expected to slip quietly in, see two or three who happened to be in town, get the news, and go on. But it has been far different. The great majority of our friends, of course, are out of town. Parliament has risen and many are *"en voyage,"* in the mountains, at the seashore, or living in their country houses. A list of the things we have done, however, shows how lucky we have been.

To begin with, Brand Whitlock and his wife are still here and living across the street from the club where we are staying. They have been in Europe for a year or more, Mr. Whitlock writing, but all the published reports that they have bought an estate and intend to live in Europe for the rest of their lives are unfounded. Mr. Whitlock is staying through a long, quiet Belgian summer to finish a novel. The strain of such a piece of work is terrific, but soon it will be done and he will be off for England and the United States. Those who read his "J. Hardin and Son" realized again his literary ability, and how much his art in fiction is improving. Whitlock has a place quite his own in Belgium, no matter who is Ambassador, but Belgium is only his second home. The great country which produced him stands first, and he is a far more useful citizen of that country because he knows so many other countries and peoples. To lunch or take tea with the Whitlocks brings up many memories, both sad and gay, of the historic years through which they have lived abroad.

In the home letters, the old folks always said, "Tell the little things." Certainly they are what we ourselves like to read about when we are away from home. So here they are—both big and little.

We are in the *Club de la Fondation Universitaire,* or the University Club, where we pay ridiculously low prices for beautiful large rooms.

We came up from the station in one of the "old sea-going hacks," only a few of which remain, with a "hacker" who fitted the part. We found old servants who knew us and all our "kinks," and made us comfortable.

We strolled out on the street and almost immediately ran into the veteran Rector of the University of Brussels, Dr. Paul Heger, and were invited to dinner. That dinner at the Restaurant de la Maree was an experience to be remembered—his son, the younger doctor, another friend, for long years a prisoner in Germany, the charming host, my wife and myself—trout just out of the pool in which they had been swimming and tender squabs being the main dishes.

We took tea with Dr. Depage, the famous surgeon, head of the Belgian Red Cross in war time, and founder of the Ocean Hospital, and learned what had happened in his family. Dr. Pierre Depage was back from Rochester, Minn., full of enthusiasm about

his two years' service with the Mayo Brothers, and brought an American-born son along "who is eligible to be President of the United States."

It does not take long "to catch up" after an absense if you see the people who know.

Paul De Mot, the Municipal Councillor, son of the former Burgomaster, was home and we were there to dinner the day after our arrival, with such members of the De Mot clan as could be hastily assembled—one just back from the Olympic games in Paris, where she had played on the Belgian tennis team. It was to the De Mots' big house I first went when I came into Brussels while the Germans were still here, and into their big courtyard that I sent my car to get it off the street. This week at the same hospitable home for tea, we sat before the wood fire on an August afternoon with children and grandchildren, and talked everything over from Germany to Sicily—often getting back to the memorable experiences of the war.

Probably one of the strongest men in the business world of Belgium was the late Ernest Solvay—inventor, manufacturer, sociologist and philanthropist. I had the good fortune to know him in his old age, and the sons and grandsons who carry on the business now, with its branches in every country of Europe and in the United States.

The first Sunday of our Belgian visit Dr. Depage telephoned: "We are going into the country for the afternoon—high hat and black coat, for they are dedicating a monument to Solvay at La Hulpe."

Luckily I had formal attire, although it is not my rule to travel with such impedimenta. The drive on a sunny August afternoon through the famous Bois de Cambre and Foret de Soignes is delightful. For miles one follows along straight avenues through dense beech-woods, touched here and there by the patches of sunlight that fall through.

In the densest part of the forest we passed a little roadside shrine which few people know about, hung on a big tree by the orders of a queen of an earlier day, so that out on horseback in the park she could stop there to meditate and pray.

A Solvay chateau surrounded by an estate of hundreds of acres lies near the little village of La Hulpe. Out of sincere gratitude and affection, the villagers raised the money for a monument to Ernest Solvay, which they placed in a little park which Solvay had given them, and at a point where he had passed and repassed nearly every day of his life. They secured the help of a promising local sculptor, and what they built, although not large, was a gem.

On the front of a granite block some ten or twelve feet high was carved the figure of an adolescent in bas-relief, carrying a carved stone to lay on the structure of his life. On the stone was carved lupin, and reference in the beautiful address of the president of the committee was made to the fact that after lupin blooms it dies down and fertilizes the soil for the wheat. Beside the figure were the well-known words of Solvay, which I translate freely from the French: "Equal opportunity for all up to the point of the beginning of the life social; after that to each man according to his productivity." We debated it coming home, but it seemed to me that his thought was "equality of education, training," and then free individualism.

At any rate Solvay lived up to that in opening doors of opportunity to hundreds and attempting to improve public health, housing, education and morals.

We sat on the lawn with the family during the exercises, and then watched the "*defile*," or march, past the monument of all the societies and school children of the villages round about. Thousands passed by, bowing respectfully to the aged widow, her gray-haired sons or stalwart grandsons, and laying flowers on the monument. There were thirteen bands, singing choruses, brilliant banners. What would have pleased Ernest Solvay had he seen it, and must have pleased his broad-minded family, was that all parties were represented. There were the red banners of socialists, the blue banners of liberals, and the black-robed figures of priests and nuns. A row of little fellows playing the national air on accordeons marched ahead of a great company of children. The beautiful warm August sunshine fell on it all just as the life of Solvay tried to benefit all equally. It was a good symbol. The world needs some more of these men of understanding who act as unifiers.

Then a little company of us drove through the park to the chateau for tea—which meant a collation, from bouillon and whole salmon to ices and mounds of fragrant *fraises des bois*, or wood-strawberries.

Cross country to Henri Depage's place, to meet his lovely bride, also an old friend, and to see his attractive place, made of two farmhouses put together and "glorified" by art, back to the open fire in town and an evening of war reminiscences—all this made a memorable Sunday.

I am struck by the amount of vivid history as yet unwritten in the diaries and journals of ex-soldiers and in innumerable thrilling stories never put down.

For example, Dr. Pierre Depage told us of a day at the aviation base to which he was attached when they had a new large bomb which they were ordered to try out. On no one of the aeroplanes was the tackle strong enough to hold it, so all together they rigged a new tackle and the plane started off. Reaching his mark back of the German lines, the aviator pulled the lever to launch his bomb, and nothing happened. He circled back, tried it again, but no result. He looked under his plane and saw that the bomb was gone. Where had he dropped it? Then he recalled. Passing over the Royal Villa at La Panne, his plane had given a startling jump. Was it there that it had fallen? Almost prostrated at the thought, he hurried back, descended to his base, and ran into the mess not knowing the news that would greet him. But all was tranquil. "Any news from La Panne?" he asked. "No," said his comrades. "Why?" When he related the incident three or four of them leaped into a motor and started for La Panne. There they found that the bomb had fallen between the Royal Villa and the sea, not a hundred yards from the place where the King and Queen and royal family were installed, and that it had exploded in the sand. It was simply one more of the narrow escapes that

everybody had, from King and Queen down to the last man in the ranks.

Then there was the one famous joke the serious Germans played on the English. Near La Panne the English had placed some heavy artillery, and to protect it and divert the German shells, they worked hard on a decoy. They built a heavy gun of wood, painted it like the real cannon, moved it with many men as if it were a difficult job and, apparently with great secrecy, placed it in position and camouflaged it. Then a German plane came over taking photographs, and they said, "Ha, ha, we have fooled them." Soon after, three German bombing planes came over and launched bombs, and the English chuckled. But the bombs failed to explode, and when they went to look, they found that the Germans had bombed the wooden gun with wooden bombs.

So went the talk: Of the day the war broke out, of the greenness of the recruits, of the terrible shelling of the forts at Antwerp in 1914, of the battle of the Yser, of the Red Cross, of comrades and friends living and dead. All this was vivid, but the new days of opportunity in America seemed more vivid. As the talk went on, of the Mayo Brothers, of 400 new patients every day, of 350 assistant surgeons, of the stupendous work of healing in a little Minnesota country town, the young doctor quoted Emerson: "If a man is able to preach a better sermon, write a better book, or construct a better mouse-trap than any other man, the world will make a path to his door even if it is in the midst of the woods."

And as the young man described the bigness of everything, the open door to doctors of all nations to come and help and learn, the older doctor said in French, "A totally different mentality that, than one finds where professional men are jealous of one another." The comradeship of men of ideas, the international character of true science, the unifying influence of work together to advance knowledge and promote well being, are facts which it will take a lot of hammering to destroy. They form one of the bulwarks of optimism.

While I was in Germany, my wife was in Eastern Flanders visiting one of the fine old Catholic families of Ghent, who have a summer home at Loo ten Hulle. Prof. George Hulin de Loo is a professor in the University of Ghent and an expert on art. His sister, Mademoiselle Anna Hulin de Loo, is one of the consecrated gentlewomen whose lives of unselfish service do more to combat socialism than half of our arguments. My trip down by motor to Flanders, my Sunday dinner in the lovely country place, and our earnest discussion of the Germans, will not be forgotten easily. Many of my Belgian friends, both Catholic and Liberal, fear Germany. They are afraid to let Germany up. They are convinced that she will be down upon them again in a war of revenge. If they could be assured of some international power strong enough to prevent nations running amuck they would feel different. But a highly placed Belgian lady explained the situation this way: "I am convinced," said she, "that the German occupation was disastrous for us, mentally as well as physically. Do you realize that for four years most of these people lived under the Germans and regarded them not as human beings but as monsters? If seven people were on a tram car, three Belgians and four Germans, for the Belgians there would be only three persons on the car. The four Germans simply would not exist. It will be a long time before the Germans can seem human to us. This is very wrong and we will have to rise above it."

In the little village of Loo ten Hulle, however, as in other parts of Belgium, Russian and Hungarian children were being received, fed up, given a good time, nursed back to health and strength. And because I know the devout Christianity of these noble people I feel sure that starving German children would get the same kind of care. At a family dinner party in Brussels, given by Dr. Depage, I found out by accident that a son of the family of the in-laws present had been killed at the electric barrier erected by the Germans along the frontier of Holland, trying to get out of occupied Belgium to join the Belgian army. I discovered also that the young man across the table, his brother, started as soon as he heard of the "accident" and succeeded in getting out "to fight the Germans." Innumerable "proud and loving memories" make reconciliation a slow process, but again and again it is proved true that those who have suffered the most understand the most clearly and forgive the most easily.

Back in Brussels we visited a Liberal family, our old friends Count and Countess Goblet d'Alviella, with them went to the lovely chateau of Court Saint Etienne, fifteen miles east of Brussels, now occupied by their son, Count Felix Goblet. Before the welcome August fire we talked about the pleasures of the "chase"—the hunt for wild boar, deer, foxes, hares, pheasant, and other game still found in the preserves and in the wilder parts of the Ardennes Mountains. We walked for miles through the woods and fields and by the little lakes, all a part of the grounds of the chateau. We visited the Foyer, or Y. W. C. A., in the little village near by. To the national organization the young Countess is giving her entire time. She has the able help of Miss Florence Risley, a former professor of Wells College.

Count Goblet, a Senator, a *Ministre d'Etat*, has devoted his life to three causes: the Liberal Party, the Freemasons, and the study of Comparative Religion. He has been a lecturer for years at the University of Brussels and in Oxford, England. To the Catholics, of course, the Freemasons are anathema. Party feeling runs high in Belgium. Religious prejudices are deep. Even a bill to permit cremation has never succeeded in getting through their Parliament because the Catholics oppose it. Under these circumstances to pass from Catholic to Liberal homes and meet everywhere the same kindness testifies to the underlying breadth of the Belgian people.

Nor can Belgium or any other country be understood if we fail to realize the parties within the parties. A Catholic said of another Catholic precisely what a Liberal said of another Liberal, "He is too socialistic." I know a Liberal who has one intimate friend who is a Socialist deputy and another who is a Catholic deputy.

Our farewell luncheon in Antwerp, before we took

the Harwich boat, was given by a rising young Catholic lawyer, M. Braekers, often in England and the United States on business and well informed on world politics. That he was against the London Conference and I was for it made no difference in our friendship or our enjoyment of the delicious sole, cutlets, and peach melbas he provided.

* *

Holland, this time, I saw only going to and coming from Germany. On the way back, I had a long peaceful day—breakfast in Germany, lunch in Holland, dinner in Belgium. Leaving Bentheim, we passed 'S Hertogenbosch—a place with an unpronounceable name which we used to visit by motor in 1915 to see some eight thousand Belgians in a refugee camp. Arnheim is one of the most beautiful places in the Netherlands. The lawns, gardens and avenues of trees can be seen from the train, enough at least to bring back many memories if one knows the town. Here one is not far from Doorn, where the German Kaiser lives. The through Berlin trains thunder by and if he listens he may hear the distant whistle. It is enough to drive a man of his temperament mad. Only the thoughtless talk any more about the light and easy treatment of the Kaiser. Wisely the Allies let him make his own bed and lie on it. One thing everybody admits—that brave little Holland strictly observed the rules of international law in refusing to give him up.

* *

At Roosendaal I left the *"Mitropa,"* or *Midden-Europeesche Slaaprijtuigenen Restauratierijtuigen-Maatschapij,* which is the Middle European Sleeping and Dining Car Company.

I had a two hour tramp waiting for the Amsterdam-Brussels train, which brought me back to the friendly little country for my last week on the Continent.

One of the most vivid memories is of a visit to the monument or tomb erected by Count Goblet for his ancestors and himself and dedicated, as Voltaire dedicated his monument, to God.

It is of Indian architecture, and built of white marble. "We have attempted," says the architect, "to write upon the exterior columns the characters, signs, or emblems used to designate either the Supreme Being or His principal representatives in all great religions, past and present."

The Chrism represents Christ; another symbol the Jehovah of the Jews; the Greek word meaning "Thou art" stands for Zeus; a monosyllable of the Brahmans, translated literally "Which is," for the Indian Trinity. The name of Allah, the god of Islam, is in Arabic, Odin is in Runic characters, and Jupiter appears in the thunderbolt. There is the wheel of Buddha, the fire of Ahura Mazda the Persian, and Chaldean and Chinese symbols of deity.

On the lintel of the door which gives access to the tomb is the Egyptian symbol (winged globe and coiled serpents) which means the victory of the sun over darkness and good over evil.

Above the columns, on the entablature, in French, Greek, Egyptian and Sanscrit, are these great words: "The Only Being Has More Than One Name."

On the interior colonnade have been placed representations of different national phenomena which to the ancients were symbols of the future life.

The man who thought out this memorial and built it has had to suffer from misunderstanding throughout his life. Although pure and upright, devoted to the service of his country, a deep student of religion, and profoundly reverent, he has been called frequently "an infidel," "a free thinker," "an atheist," "an enemy of religion."

Future generations will know better.

Antwerp, August 22, 1924.

A Great Document

WITH the mass of useless stuff dropped down daily on every minister's desk, an occasional document comes of unusual and enduring worth.

Such a document is "The Churches of America Mobilizing for World Justice and World Peace." (Mobilization Day, November 11, 1924.)

It is issued by the Commission on International Justice and Good-will of the Federal Council of the Churches of Christ in America, 105 East 22d Street, New York City.

It is so aggressive, courageous, convincing, that it has drawn the fire of the militarists of the country secretly and openly.

The striking thing is the republication of the substance of the resolutions passed by the leading denominations of the country on war and peace. It is an impressive demonstration. Instead of losing themselves in useless debates about whether they shall or shall not participate at some future time, these millions of Christians serve notice that they see the next step and propose to take it, and to follow it with other steps until the world is fully organized for peace.

It is cheering to see the unity among Christians of all creeds.

Apparently they realize that the Church must end war or war will end the Church, and civilization with it.

They recognize also that the first task of the Church is to create the will to peace, and that the greatest contribution of the individual is the undivided or peaceful mind, absolutely sure and going ahead because it is sure.

The bulletin publishes Methodist Episcopal, Baptist (North), Protestant Episcopal, Presbyterian, Reformed Presbyterian, United Presbyterian, United Lutheran, Methodist Protestant, Friends, Unitarian, Rabbis, Congregational, Universalist and other religious platforms on this subject. We give extracts from the last two:

Congregational (October, 1923)

"Believing that war as a method of settling international disputes or achieving national aspirations is both unnecessary and anti-Christian, the Council reaffirms its faith that Christ's way of thought and life is sufficient to overcome the causes of war, and lead the nations into a life of co-operative peace. The Coun-

cil also believes that there is a special obligation upon the Church of Christ to organize and prepare for peace, to engage at once with all its power in a campaign of education against war as a method and in favor of other methods of settling disputes, to diminish among peoples the disposition to resort to force, to bring the people to the conviction that war is wrong, and to develop the will for peace.

. . . . . .

"The Council recommends to the Churches that there be systematically and concretely presented, from the pulpit, in the church schools, and in special study classes, ideals and methods of international good-will and co-operation.

". . . . It is the sense of the National Council of Congregational Churches that our nation should rise above all political partisanship in its international relations; and that the world situation demands that America proceed at once to enter the World Court. . . .

"We believe that the United States should either enter into the existing League of Nations, or find some more effective way to take our part in bearing the burdens of the world, solving its desperate problems and promoting peace among men."

Universalist (October, 1923)

"*Whereas*, war is a denial of the basic principles of the Fatherhood of God and the Brotherhood of Man, and is the cause of terrific destruction of both material and spiritual values, and has reached such a stage of development that it threatens the existence of civilization,

"*Therefore, Be It Resolved*, that this Convention place itself unequivocally on the side of every effort towards causing war to be recognized as a crime in international law and a violation of the Christian religion."

The sixth call of the Federal Council to 150,000 churches in America is full of hope and resolution. In part it is as follows:

"The war-system of the nations is the outstanding evil of present-day civilization. It is the most ominous anti-Christian phase of modern life. The nations are constructing more and more effective devices for wholesale destruction. Should another world war overtake us, helpless men, women and children by the million, in cities great and small, would be suffocated, poisoned, burned to death.

"The followers of Christ throughout our land should now concentrate on the stupendous and imperative task of outlawing war and banishing it from the world. The Churches as Churches should grapple with this monstrous foe. Let them denounce the colossal wrongs and evils of war, and point out the violation of every moral principle and ideal by the methods of war. Let them call the peoples to repentance for their long acquiescence in the war-system of the nations. Let them cultivate the right mind and the right will, which alone can make permanent peace a reality.

"The root causes of war—injustice, wrong, selfishness, greed, sinister economic policies, misunderstandings, misinformation, ill-will, race hatreds—must be denounced and conquered. A determined will to work for the common good of the whole family of God must be zealously cultivated. A new conviction must prevail that every legitimate end that nations seek can be better secured by other means than by huge preparations for war and by war; that moral forces acting through effective international co-operation can give to the nations security, freedom and justice.

"The Churches do not fail to recognize and honor the noble spirit of soldiers in every land who through sense of duty give themselves in patriotic self-sacrifice. But they can honor their heroic dead in no better way than by condemning and ending war. The great offensive to end war can not succeed, however, merely by picturing the horrors, the evils and the sins of war, or by describing the glories of universal peace. To succeed, the Churches must grapple with the task in ways that are practical, concrete, systematic, constructive. They must get to work promptly, unitedly, energetically."

The bulletin then gives the substance of the "Levinson-Borah Plan" and the "Draft Treaty Plan for the Outlawry of War."

It recommends study by the Churches of the book, "Ways to Peace," published by the American Peace Award, and especially the proposal of Miss Thomas of Bryn Mawr College.

Points of agreement between the Borah plan and the Draft Treaty plan are given as follows:

1. Both propose to outlaw and banish aggressive war as a legitimate and recognized method of settling international disputes.
2. Both propose to have the nations condemn war as an "international crime."
3. Both recognize the right of national self-defense and therefore the right of a nation to maintain a "reasonable" amount of military preparation.
4. Both propose that this "preparedness" shall be reduced to the lowest point consistent with national security.
5. Both propose to make use of an international court and to give it affirmative, *i. e.*, compulsory, jurisdiction.
6. Both propose that international conferences shall be held to develop and codify international law.
7. Both propose that these fresh codifications shall be submitted to the nations for ratification and acceptance as authoritative law to be administered by the World Court.

Suggestions follow for local church organizations, of which the following is the substance:

For Sunday school teachers and superintendents who desire to prepare their own lessons suited to the different grades of their classes, the Rev. John Leslie Lobingier's "The Church School and International Peace" (Chicago University Press, $1.25) will be found of great value.

For young folks in their later teens who wish helpful, informing and inspiring reading material followed by a genuine discussion, "The Christian Crusade for a Warless World" (Federal Council, 50 cents) may be recommended. "Suggestive Questions" for guidance in discussions are found in the appendix.

It is urged that a peace pageant be given on or near Armistice Day. Suggestions for pageants may be secured from the Federal Council, but it is hoped that in many cases local groups will prepare their own.

For mature students and thinkers "International

Problems and the Christian Way of Life" (Association Press, 30 cents) will be found helpful.

For Open Forum discussions valuable suggestions regarding the method itself will be found in "Church Forums" (Federal Council, free), while innumerable topics, such as the following, can be selected from the questions in the books suggested above. The second part of "The Abolition of War" (George H. Doran Company, 15 cents), by Sherwood Eddy and Kirby Page, presents in question form, with ensuing discussions, some of the vital questions which have been raised in forums that have already dealt with these matters.

The bulletin ends with discussion of the question, "How Churches Can Mobilize for Peace," and with a call to prayer.

Meeting of the Board of Trustees

Roger F. Etz

THE Trustees of the Universalist General Convention met on Oct. 20 and 21 at the Hotel Commodore, New York City, with all of the members present.

Note was made of the death since the last meeting of Charles L. Hutchinson of Chicago, the senior member of the Board and for three terms president of the Convention. The following resolution was adopted to be spread on the records:

> Charles L. Hutchinson, LL. D. Born in Lynn, Mass., March 7, 1854. Died in Chicago October 5, 1824. Member of the Board of Trustees 1911 to 1924. President of the General Convention from 1895 to 1901, and from 1907 to 1911.
>
> It is with deep sorrow that the Board of Trustees of the General Convention in session in New York City, October 20-21, 1924, makes record of the death of the Honorable Charles L. Hutchinson, its senior member—senior in years of service and senior in service on the Board.
>
> Mr. Hutchinson's service to the Universalist denomination has been varied and important. There has been the direct service in denominational affairs in the office of the President for four terms and as member of the Board from 1911 to 1924; but not less of denominational value has been his life-long and conspicuous work in St. Paul's Church, Chicago, where he was a pupil in the Sunday school, then long time superintendent of the school, and then chairman of the Board of Trustees of the Church of St. Paul and later chief donor of the Memorial Universalist Church of St. Paul's on the Midway. To the denomination also has come honor from his generous work for and gifts to art, education, philanthropy, and religion.
>
> It is our desire at this time to record here the appreciation of our denomination of the funds he has by his will established for the benefit of Lombard College, St Paul's Church and the Universalist General Convention.
>
> The years of our intimate comradeship with him in the varied problems of our Church have given us rich and lasting memories of him as a truly Christian gentleman. In conferences over difficult problems he was frank in his opinions and considerate of the views of his associates. As president, he had a peculiar facility of expediting business and steering wisely through the strong discussions on denominational questions. It has frequently been our good fortune to know him as host or toastmaster at large and small events, where his sense of humor, his wide knowledge of the beautiful in art and literature, his fellowship with men of affairs, made him a most delightful entertainer. With all his wealth, his travel, and his big business interests, he impressed us most by the fine simplicity of his life and the high spiritual quality of his character. We can truly say, as was said of another, "We shall not soon look upon his like again."
>
> In token of our affection and respect for Mr. Hutchinson, we would spread these words upon our records, and as an expression of our sympathy for his family we would send a copy of this to Mrs. Hutchinson.
>
> Charles L. Hutchinson! Hail and Farewell.
>
> *R. S. Galer,*
> *Lee S. McCollester.*

The various reports of the officers and committees indicated real gains and marked progress. Several new parishes and a number of parishes where work has been revived were noted. At least six new church buildings and ten churches practically rebuilt were reported. Improved conditions in the local parishes and progress in mission churches were encouraging. The five per cent quota produced a revenue of fifty per cent more than that received for the previous year, which was the largest in the history of the Convention. The Japan Mission offerings from churches continued at the high average of last year. Substantial progress is being made in pushing the five year program, many parishes in addition to those already reported having voted their co-operation.

Perhaps the outstanding feature of the Board Meeting was the presentation of a petition from a group of influential laymen who had met to discuss their duty to the Church, in which they asked that they be used to further the campaign for the five year program, outlined practical plans for co-operation, and proposed to raise the funds to finance their part of the work. The trustees have seen no more encouraging sign of the progress of the Church than the earnestness and optimism of these interested men.

A report was received in person from the Rev. L. J. Richards of the work in St. Petersburg, and other points in Florida, where great opportunities are being opened for new churches of our faith. The St. Petersburg parish is planning to start very soon on the first unit of a new church plant, made necessary by the rapid growth of its work.

A step in advance in the finances of the Convention was made when, in following out the vote of the Providence Convention, the Trustees adopted a definite budget system appropriating a very large percentage of the prospective income to church extension purposes, for which over $42,000 was spent last year. The proposed budget calls for largely increased income, but it was made in the faith that the churches

will respond generously when they know of the work being done.

A summary of some of the more important actions of the Board follows:

1. Accepted the offer of a group of laymen to co-operate in the Five Year Program Campaign, and appointed a temporary chairman to start work of organization.

2. Appointed Mr. Galer to represent the Convention in connection with a bequest from Laura Ann Smith of Princeton, Illinois, which will probably be the largest legacy ever received by the Convention.

3. Received the reports of the Director of Social Welfare and the General Sunday School Association, and noted progress reported in these departments.

4. Agreed to co-operate in a plan to send Dr. J. Fort Newton to some of the universities and colleges of the country to carry our constructive message to these fertile fields.

5. Added a bequest from the late Anna E. Osborne of Upper Sandusky, Ohio, to the Foreign Mission Fund.

6. Ordered the printing of a new manual and year book.

7. Elected trustees of the Universalist Publishing House as follows: For two years, the Rev. George F. Fortier and the Rev. L. S. McCollester, D. D.; for three years, the Rev. John S. Lowe, D. D., and the Rev. Joseph M. Tilden.

8. Appointed delegates to the Conference of the World Alliance for International Friendship through the Churches, to be held in Buffalo, N. Y.: Drs. Herbert E. Benton, Frank D. Adams, Frank O. Hall and John van Schaick, and Mr. Arthur Nash.

9. Appointed delegates to the meeting of the Federation of Religious Liberals in New York: Drs. J. Fort Newton, John Sayles and A. W. Grose, and Messrs. Louis Annin Ames and Arthur Nash.

10. Voted to add Dr. John van Schaick to the committee appointed to secure a memorial for John Murray in the parish church of Alton, England, and instructed the committee to proceed at once.

11. Adopted the Budget, as presented by the Finance Committee, amounting to approximately $70,000.

The New Church in Providence

THE new Church of the Mediator in Providence, R. I., was dedicated on Sunday, Oct. 19. The celebration began at the morning service, when the Rev. Fred C. Leining, the pastor, delivered a sermon on "What Creates the Church." He emphasized the fact that human need created and sustains the spiritualized union of men, women and children known as the church. Human need built the modern type of edifice which is to be the home of the Church of the Mediator. The Sunday school appropriately observed Dedication Day with an address by Fred C. Carr, superintendent, on "The Dedication of Church, School and Self to the Service of Humanity." Mrs. A. W. Fraser, assistant superintendent, spoke on "Our Five Principles of Faith."

The dedicatory service at 7.30 p. m. was most impressive. Special music was furnished by the quintet of the church. The Rev. H. I. Cushman, D. D., the dean of the Rhode Island clergy, gave the invocation. The Rev. R. R. Hadley, pastor of the First Universalist Church, read the Scriptural selection. The key of the building was presented by Carl B. Howland, chairman of the building committee, to Leslie F. Mowry, president of the parish. Not only was this part of the program impressive, but it was particularly noticeable to visitors that comparatively young men were directing the progress of this institution.

The first speaker was the Rev. John Murray Atwood, D. D., President of the General Convention and dean of the Theological Department of St. Lawrence University. Dr. Atwood spoke of his personal pleasure in having a part in the service, for the pastor of the church had been one of his students at St. Lawrence University. He expressed the congratulations of the denomination to the Church of the Mediator, not only for its growth and vision of community service, but for the architectural accomplishment in providing an edifice that contains all that a church can wish for this age. He said: "Your building is so pleasing architecturally, so admirable in its arrangements, so complete in its appointments, I do not know of a church that is better fitted for service." He made the appeal that the people rise to the loyalty, sacrifice and service that the Universalism of to-day erquires. The Universalist Church was never so needed by humanity as to-day. Stand by it and support it. Put first things first, and make this faith of our Church work for the solution of modern social, economic and international problems.

The dedicatory sermon was delivered by the Rev. John Smith Lowe, D. D., who for seven years was pastor of this church, resigning to become General Superintendent. Dr. Lowe used for his text, "What mean these stones," Joshua 4 : 6. He commented on the modern tendency to belittle what a person believes. It leads to the assumption that religious beliefs have little to do with what we are. Condemning the tendency, he said: "To-day, our wealth is boundless. We wallow in luxury. We surfeit ourselves with pleasure. We bedeck ourselves with jewelry and clothe ourselves with finery. On the other side of the line is a rabid and unsightly slough and poverty. The issue is: Either the precepts of Jesus enunciated in the Sermon on the Mount are capable of being put into practise in society or they are not. While the religious fundamentalists explain that man is too depraved to work with, we proclaim loudly by these stones that they are wrong; that the precepts of Jesus will work; that man is good enough to work with. We dare to hope that there is hope for all who live. We know by these stones that the moral sense must go hand in hand with man's ever gaining intelligence if the safety of society is to be assured."

Following the sermon came an impressive responsive service by minister and people, which was

written for the occasion by Mr. Leining. The dedicatory prayer was given by the Rev. Charles P. Hall of Valley Falls.

At both services, Dollar Day was observed, by which each person in the parish was asked to give one dollar, as a token of appreciation for this great occasion in the life of their church.

The celebration ended Monday evening with a supper served by the Men's Club. Mr. Leining served as toastmaster. Addresses of congratulation were given by the Rev. Richard D. Hollington of the Mathewson Street Methodist Church, the Rev. Charles P. Hall, president of the Rhode Island State Convention, the Rev. R. R. Hadley and the Rev. E. Dean Ellenwood of Woonsocket. The speaker of the evening was Dr. George E. Huntley, president of the General Sunday School Association. Dr. Huntley spoke on "The Sense of Proportion." He expressed his delight in being at the happy occasion, for the pastor of the church was one of his students when he occupied a professorship in the Theological Department of St. Lawrence University. He urged his audience to remember that in the work of their auxiliary departments the raising of money was not the chief reason of their existence. The parish that appropriates more for music than for religious education has lost its sense of proportion. When works of sympathy, kindness and relief have no place in the parish program, first things are not being given first importance. His address was a fitting close to the celebration. It challenged the parish to be a great church in a great Church. This was the toast that Dr. Huntley proposed as he raised his glass of water, and it aroused applause from his responsive audience.

The auditorium of the church seats 410. With chairs a total of 500 can be seated. The cost of the building and furnishings is $150,000. There is a mortgage of $30,000, $10,000 of which is covered by pledges. The old organ is kept and enlarged. The old pulpit, pulpit chairs and church pews are in use. There is a complete parish house underground with bowling alleys, pool tables, stage for dramatics and a large floor space used as gymnasium and for social affairs. There are nine separate class rooms for the church school.

Our Prayers Together

Margaret Denton

CHOICES

"To choose wisely is to pray."

FROM the earliest times man has always avoided the responsibility of his actions. He has chosen to think of himself as the plaything of some blind, capricious force, tossed hither and yon on this "chequer-board of Nights and Days." The Greeks had their deities, exalted replicas of themselves, who moodily gave sorrow or joy, success or failure, to their helpless worshipers. The literature of our Anglo-Saxon forefathers refers sadly to Wyrd, the mysterious fate that brought their greatest leaders to desolation.

When we turn to Christianity we find that its dogma has been affected by the wish, largely unconscious, to evade the undesirable relation of cause and effect, of action and consequence. Predestination releases man from any such burdensome responsibility; his future is determined and no circumstances, good or otherwise, can in any way modify the ultimatum.

In direct contrast to the idea that man is a passive, resistless victim, the religion of to-day insists that every individual has the inestimable boon of choice. There are forks in the road, little offshoots of lanes and paths, and it is we who determine our pilgrimage. Choices, however, are not made just at the turning points; every waking moment we must choose between good and evil, between the constructive or destructive thought, love or hatred, generosity or selfishness. We must unceasingly fight the good fight that we "be not overcome with evil, but overcome evil with good."

In trying to choose the better part, how can man avoid the blunders, the pitiable mistakes, that have unwittingly brought so much unhappiness into the world? Christ, the great Exemplar, has given us a life of consummate choices for our guide. He was not spared any of our experiences; Christ encountered the temptations of the world on every hand, but he overcame the world.

One of the great inner experiences of Jesus' life is described in the forty days' temptation in the wilderness. The suggestion of self-exaltation, the lure of temporal power, tried to force an entrance into thought, but Jesus conquered every insidious argument of evil, every desire not in accord with a life consecrated to the service of others. We all have our sojourn in the wilderness to face, our spiritual struggles, and we alone must decide whether we emerge victorious or vanquished.

It is not always the major decisions which require the most courage. One reads the story of Christ's daily renunciation, of a sacrifice of much that we hold most dear, in the incident described in Matthew 12 : 46-50. Christ is talking to a group when his disciples interrupt him with the news that his mother and brethren are without, waiting to speak with him, Can we not picture the anxiety of his family, their grief at his absence and their distress at the ill repute into which his teachings were bringing him? They had no doubt come to expostulate with him and to beg him to return home with them to Nazareth. Did Christ feel no yearning for a life sheltered in the love of those dear to him? His answer was unhesitating: "For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." One can only surmise the grimness of that struggle from his pathetic words, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head."

In the garden of Gethsemane, Christ made the most far-reaching choice of all. Alone, without the comfort of one human being to sustain him, Christ

chose the Cross for the culmination of his life's work. That the decision was his is evident. "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself."

Should the sublimity of purpose, the outpouring of love, that made so magnificent a choice possible arouse our despair at the gulf between Christ's attainment and ours, or should we be inspired with new strength and courage? Life is growth, and we learn from the great Wayshower that it is the daily, hourly, momentary victories that build a firm foundation for the times of unexpected stress. If we are seeking in all ways to achieve the Christ ideal, our house will not be built on the sands but on a rock, unmoved by the rush of any storms.

Saturday, November 15

Your Father knoweth what things ye have need of, before ye ask him. Matthew 6 : 8.

Help us, O God, to an understanding of Thy Omniscience, give us the spiritual vision to discern that we should pray not for more gifts but for deeper gratitude for blessings already bestowed. Thy love is unchanging. May we find prayer the avenue by which man may lift his thought to Thine.

Sunday, November 16

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Matthew 6 : 9.

We thank Thee that, as Thy children, we may call Thee Father. We pray that in our lives we may keep this name forever holy, striving each day to love all men as brethren. May we feel Thy nearness and turn trustingly to Thee, finding rest and refuge in Thy loving kindness.

Monday, November 17

Thy kingdom come. Thy will be done in earth, as it is in heaven. Matthew 6 : 10.

Give us, Lord, the desire and strength to consecrate our lives to the establishment of that kingdom which is within. May we realize that heaven is not gained through a forsaking of the earth, but through its transformation by the merging of our wills with Thine.

Tuesday, November 18

Give us this day our daily bread. Matthew 6 : 11.

Our Heavenly Father, fearfully to anticipate tomorrow's needs is to distrust Thy infinite bounty. We thank Thee that each day we can rest in the assurance that sufficient wisdom, strength, love, and all else that man has need of, will be supplied from Thy open fount. Love never faileth.

Wednesday, November 19

And forgive us our debts, as we forgive our debtors. Matthew 6 : 12.

May we share, O God, in Thy infinite compassion. Give us an understanding heart that we may forgive all injuries, seeking ever for that selfless love, that generosity of spirit, which enabled Christ on the cross to pray for his enemies. May we truly forgive others as we hope to be forgiven.

Thursday, November 20

And lead us not into temptation, but deliver us from evil. Matthew 6 : 13.

We ask Thee, Lord, that we may have the honesty to admit that our mistakes are self-made and the courage to correct them. May we indeed be grateful that Thou hast given man resources within himself to resist evil, and emerge victorious from every struggle.

Friday, November 21

For thine is the kingdom, and the power, and the glory, forever. Matthew 6 : 13.

All things are Thine, O God, and may we as subjects of Thy kingdom feel Thy Omnipresence. Help us to attain that oneness with Thee that we may truly say, in Thee we live and move and have our being.

Dr. Sykes on Student Liberty

CHARGES made by La Follette leaders in northern New York that authorities at St. Lawrence University were discriminating against the La Follette-Wheeler Club there were denied vigorously by President Richard Eddy Sykes of the university. The charges grew out of the refusal of President Sykes to permit the use of the university chapel for the holding of the student Progressive meeting which was addressed by Miss Justine Wise.

"I am particularly anxious not to be misunderstood in the matter," said Dr. Sykes, "for this action is nothing but what would be taken in regard to any political meeting on the college campus. We do not encourage the students to accept any political views any more than we encourage them to accept any certain theological views, and we do encourage them to have freedom of speech and freedom of thought in all matters of this kind.

"I do not use any of the many opportunities I have to attempt to influence the students to my way of thinking either politically or theologically. The college is composed of students of so many different kinds of religious beliefs and ideas that it would be decidedly against the ideals of St. Lawrence to attempt to foster the cause of any one particular belief on the hill."

"The matter was brought to my attention recently that the group of students interested in the third party planned to hold a meeting or rally in the college chapel," said President Sykes, "and I told them that although I admired their enthusiasm and encouraged them to believe and think as they chose, I could not allow the meeting to be held in the chapel. This same action would be taken in regard to a meeting in the interests of the Republican, Democratic, Prohibition, Socialist or any other political organization."

Orrin A. Stone, president of the La Follette-Wheeler Club at St. Lawrence, invited Miss Justine Wise, daughter of Rabbi Stephen S. Wise, who is touring this part of the state in the interests of the La Follette campaign, to come to Canton and talk to the members of the club. Miss Wise met the students this afternoon in the Harrington Hotel and talked to them about the campaign for the election of the Progressive candidates.—*Watertown Times.*

Dr. Sykes writes further as follows:

"Replying directly to your question, permit me to say that the students of St. Lawrence University are entirely at liberty to organize a St. Lawrence La Follette Club, a St. Lawrence Republican Club, a St. Lawrence Davis Club, a St. Lawrence Presbyterian Club, a St. Lawrence Catholic Club, etc., etc.

"The *Watertown Daily Times* interviewed me over the telephone, Oct. 14, relating to the rumor of discrimination against political parties here at St. Lawrence. My reply, as reported in the *Times* of that date, is enclosed. You are at liberty to make such use of it as you see fit. In this campaign I have treated all political parties alike.

"You will be interested to know that two years ago we inaugurated a movement of inviting to the college speakers of prominence on the great questions of the day. These meetings are public forums, at which are present the entire student body, the faculties and the general public, so far as room permits. After the address the students and all others present are invited to ask such questions as they desire. The utmost freedom of speech is not only allowed but encouraged, and these meetings have been exceptionally interesting and profitable. Among the more recent speakers was Rabbi Wise, who gave two most eloquent addresses. These meetings will be continued the coming season, and I am sure that were you present you would testify that perfect liberty of speech is not only allowed but defended and encouraged."

* * *

IN OUR "WET" CAPITAL

To the Editor of the Universalist Leader:

Having read of the "orgy of delight" which rocked our nation's capital when the "Senators" won the World Series, it occurred to me that the occasion must have been a fair test of the success or failure of Prohibition enforcement. So I wrote to the Methodist Board of Temperance. The following letter speaks for itself and should cause those who have taken opinions and rumors for truth to accept the facts.

Harry Adams Hersey.

The Letter

Dear Mr. Hersey:

Representatives of our office attended all of the baseball games, except the one on Sunday.

We did not see a drunken man or a man who indicated by his behavior that he had ever heard of alcoholic liquor.

After the final victory of Washington the streets were crowded all night long by celebrants.

I did not see a single drunken person or one who gave any indication of having tasted liquor, and absolutely no disorder.

Sincerely yours,

Deets Pickett, Research Secretary.

CALIFORNIA UNIVERSALIST CONVENTIONS

Frank Lincoln Masseck

The Universalists of California met under the happiest of auspices, on Tuesday, Oct. 7. In the first place all were happy to gather in the new and beautiful Pasadena church, which grows more beautiful every time it is seen. Since the dedication in the spring, the lawns have been sown and grown, the shrubs have been planted, and most delightful of all the new things is the charming court that has been completed on the east side of the buildings, opening out from the school room, and affording a glorious place for all sorts of out-of-door gatherings.

The delegates gathered for their usual complimentary supper on Tuesday evening, and had a fine opportunity for sociability. After supper the beautiful organ was opened for a recital by Mrs. Lois Brown McMannis, which revealed the fine voicing of the instrument, and prepared all present for the service that followed. Dr. D. W. Mott, of Santa Paula, president of the Convention, presided. The Rev. Edson Reifsnider, D. D., of Santa Ana, led in prayer.

The Rev. Clinton Scott, of Los Angeles, gave the occasional sermon, subject, "Will the Church Listen?" text, "He that hath an ear, let him bear what the Spirit saith to the churches." He called attention to the fact that the church is always looking forward to better things, to better conditions, to a better realization of the spirit of brotherhood among men, to a new Jerusalem.

The communion followed, under the leadership of the pastor, the Rev. C. F. Henry, D. D., and the offering, as has been the custom for many years, was devoted to the aged Rev. H. L. Canfield, D. D., who was able to be present at some of the meetings, and whose gracious spirit is always felt as a benediction.

On Wednesday morning the delegates met in the school room, with the doors and windows wide open on the garden, and participated in a praise service under the leadership of the Rev. Frank L. Masseck, of Santa Paula. Dr. Mott gave a characteristic address, especially appropriate as coming from a layman, who attended the first California Convention, thirty-seven years ago, and who is to-day keenly alert to the need of the church in the lives of men. He placed the responsibility for strengthening the church upon the laymen. The secretary and treasurer, Mr. Otis Smith, of Santa Paula, gave his reports, and the Fellowship Committee reported five churches alive and alert, seventeen ministers in fellowship, six serving in Universalist churches, two in Unitarian churches, one on the *emeritus* list, three inactive and five engaged in other lines.

The committee on comity and co-operation with other churches made a most interesting report. During the year it has met with a committee of Unitarians to discuss the possibility of a joint mission in one of the most rapidly growing cities of the state. It has also called together a larger group representing Congregationalists and Methodists, as well as Unitarians and Universalists, to discuss the possibility of a closer relationship, out of which has developed a clerical group that is regularly meeting for the discussion of papers. The committee also called attention to the Pacific-Southwest Conference, which met last winter, and is to meet again this season, which is frankly dominated by a most cordial liberal and modernist spirit.

The reports from the churches were particularly heartening: Pasadena, with its new church; Los Angeles, with Dr. Nash quite restored to health, and with an associate pastor, Clinton Scott; Santa Paula, with a fine new organ; Riverside just completing an addition to its plant, and Oakland, under the forward-looking leadership of the Rev. Bernard C. Ruggles, bringing to the people new visions of the truth. Few Conventions can have reports of progress from every church on the list.

Mr. C. C. Thurber spoke for the Near East Relief, and the people were thrilled to new interest in this exceedingly important work, the leadership of which in this state is in the hands of two of our Universalist ministers, the Rev. C. H. Emmons and the Rev. George A. Miller.

Dr. Edson Reifsnider, who has been on the coast for more than a year, and enjoying an opportunity to study and observe,

told what he thought of "Our Cause in California." If one sees only the five churches and six active pastors on the Coast, he has little conception of the state of our cause. There are twenty Unitarian churches, bearing almost exactly the same message to the world, and outside of these two denominations are many men who are presenting our thought of the Fatherhood of God, the leadership of Jesus, the spiritual authority of the Bible, the certainty of justice, and the positiveness of final harmony with God's spirit. It was a most heartening message.

In the afternoon, Mrs. Luella M. Masseck, president of the Women's Missionary Association, called the ladies together for a great occasion. The Rev. Elfreda Newport led the devotions. The president gave a *resume* of the activities of the year that she has served, developing the theme of service, which she regarded as the important feature of the work. The secretary, Mrs. Clara Riddle, of Riverside, described the several meetings of the Board that have been held, in which the budget system has been very carefully and successfully worked out. The treasurer, Mrs. Rena Henry, of Pasadena, showed that the entire apportionments from the National Association have been paid in full. These five Circles have raised $1,183. Eight life and memorial memberships have been secured in the year, bringing the permanent fund of the Association to over $500. The reports from the Circles showed a large amount of social service work in many different lines.

Mrs. W. H. Ballard, of the Women's National Missionary Board of the Baptist Church, spoke on the "Dynamics of Modern Missions," which was a revelation to our people of the change that has taken place in the spirit and objective of missionary societies in modern times. Miss Truman described the work of the churches in the mountains of Tennessee and Kentucky. It was an inspiration to more interest in our own mountain work in North Carolina.

Officers elected: President, Mrs. Luella M. Masseck, Santa Paula; vice-president, Mrs. Carrie Sawtelle Nash, Los Angeles; secretary, Mrs. Clara E. Riddle, Riverside; treasurer, Mrs. Rena M. Henry, Pasadena; directors, Mrs. E. J. Woodruff, Riverside, and Mrs. Hazel Lewis, Los Angeles.

Wednesday evening, the Rev. Robert Freeman, D. D., of the Pasadena Presbyterian Church, gave an address on "Foundations of Christianity," which he took to be four facts, 1, myself; 2, the Bible, as the book that talks about God; 3, the Christ that he finds in the Bible, and lastly the God that he finds in the Christ. At the close he recited the poem, "The God that sees things through," printed in the *Leader* last spring. Our own Dr. C. Ellwood Nash, in his impressive manner, closed the evening with an address, "Building Thereon."

Thursday morning, the Rev. A. M. Smith, of South Pasadena, led the praise service, and the Convention business occupied the rest of the forenoon. The Committee on Official Reports recommended: 1, the gathering of more complete annual reports from the churches; 2, a more detailed report of the activities of the executive board; 3, paid tribute to the splendid reports made by the several churches, as outlined above; 4, advised a further conference with the Unitarians in regard to common work; 5, and that the session for 1925 be held at Riverside. The committee on resolutions recommended: 1, thanks to Pasadena for generous hospitality; 2, welcome to the truth from whatever source it may come; 3, organization of the nations of the world, with freedom from military control; 4, endorsing the child labor amendment; 5, endorsing the Near East Relief; 6, requesting our publishers to avoid the use of military terms and symbols in our songs and services; 7, urging all citizens to vote; 8, opposing all organizations that tend to aggravate sectarian prejudice and race hatred.

The old board of officers was re-elected, with Dr. D. W. Mott as president, Otis S. Smith secretary and Robert Allen treasurer.

Dr. Geo. P. Mains, of the Methodist Church, gave the final great address of the Convention, on "The Inspiration of the Bible," which was brilliant and scholarly.

Thursday afternoon, Ralph P. Jacoby of the Los Angeles church led the church school session which, after the reports from the schools, was addressed by Mrs. May M. Russell, on the "Drama in Religious Education," which was exceedingly helpful to all present.

This was immediately followed by the meeting of the Young People's Christian Union, with the vice-president, Lloyd E. Morrison, presiding. The reports showed live Unions in Los Angeles, Pasadena and Santa Paula, and a possibility of a new Union at Riverside. Miss Vivian Ramharter, of Los Angeles, gave a delightful paper, and Miss Helen Henry of Pasadena told of the National Convention at Ferry Beach, which she had the privilege of attending. Suggestion was made that future sessions of the State Union be held at some hour when it will be possible for more members to attend. Officers elected: President, Robert Hardison, Santa Paula; vice-president, Lloyd E. Morrison, South Pasadena; secretary-treasurer, Miss Vivian Ramharter, 1106 South St. Andrew's Place, Los Angeles.

The banquet on Thursday evening was served by the ladies of the Holliston Avenue Methodist Church, and the great school hall was filled for the splendid feast of food and speech. Dean C. H. Benjamin was the toastmaster, and he was the man for the place. He did not take all the time to rehash the famous old yarns that have come down through the ages, but permitted the invited speakers to have the full six minutes allotted to each, and all kept close to the margin of safety. The general theme was "In the Interests of Efficiency," discussed by Charles T. Norton of Riverside, as related to the minister; the laymen, by Mr. Wm. P. Putnam of the Detroit, Mich., church, who happened to be present; the Sunday service, by Dr. Selleck; the church school, by the Rev. Frank L. Masseck; the women, by Mrs. Emma Parle, of Los Angeles, and the Y. P. C. U. by Stedman Gould, of the city of the angels.

At every meeting the choir and organist of the Pasadena church brought uplift and inspiration by most beautiful music, and so passed into history the best Convention in the history of the California Church.

* * *

NEW HAMPSHIRE SUNDAY SCHOOL CONVENTION

Mrs. George F. Stevens

The annual session of the New Hampshire Universalist Sunday School Association was held at Marlboro, Sept. 23, with the Rev. Helene Ulrich of Gorham, second vice-president, presiding.

After organization and appointment of committees, the Convention listened to an address on "Missions," by the Rev. Fred C. Leining of Providence, R. I. He said that the response to foreign missions last year was the best in our history, about $20,000 having been received.

Mr. Carl A. Hempel of Lynn, Mass., was the next speaker, having for his subject "How to Teach Religion." This was a very instructive talk.

In the afternoon Mrs. Stella Cushing of Arlington, Mass., was to have spoken on "How Shall We Sing," but as she was unable to be present because of illness, Mr. Hempel took her place, and also conducted the "Round Table" continuing his subject of the morning.

The business session followed and among the recommendations adopted were the following: that New Hampshire parishes appropriate a definite sum in their budgets for local Sunday school work; that each Sunday school provide itself with a library for the use of the workers; that the sum of $25 be paid to the General Sunday School Association; that an extra effort be made by the several Sunday schools to be represented at the Institutes.

Officers elected: President, Mrs. Sarah Morgan Mercer, Nashua; first vice-president, Mr. Edwin Morey, Nashua; second vice-president, Rev. Helene Ulrich, Gorham; secretary, Mrs. Alice M. Stevens, Kingston; treasurer, Rev. Edgar R. Walker, Winchester.

The Convention closed in the evening with a very inspiring address by the Rev. F. C. Leining.

Understanding Our World

The British Elections

More people voted for the Labor Government in Great Britain this year than last year, but Labor was defeated. The total vote was roughly 16,000,000 out of a possible electorate of 19,276,359. Of these 7,500,000 voted for Conservative candidates, 5,500,000 voted for Labor, 3,000,000 voted for the Liberals, while more than 300,000 votes were scattered to candidates other than those of the three main parties. The Liberals have thus polled about 1,000,000 votes less than last year and Labor 1,000,000 votes more.

This was due to a coalition of Conservative and Liberal voters against labor. In some districts this took the form of a withdrawal of Liberal candidates, leaving a clear cut contest between Labor and the Conservatives. In others Liberal voters went over *en masse* to the Conservative candidate instead of supporting their own.

With the exception of a few outstanding returns from the universities and Scotland the composition of the new House of Commons is as follows:

Conservatives, 398, Labor 149, Liberals 40, Independents, 4, Co-operatives 5, Constitutionalists 3, Communists 1. Total 600. Membership of the House, 615.

The standing in the old House was as follows: Conservatives 259, Labor 192, Liberals 158, others 5, Vacant (London University) 1.

Returns from the universities when available, will bring the Conservative strength to 400 or more.

Following are the gains and losses: Gains: Conservatives, 159; Labor, 24; Liberals 9. Losses: Conservatives, 6; Labor, 24; Liberals, 120. Roughly, in the new House the Conservatives will number double all the other parties combined.

To understand what has happened Americans should remember that Labor never has had a majority of the House of Commons, that the Government was kept in office by Liberals and that Liberals now have turned them out.

They should remember also that there are left and right wings of all three parties—Liberals who sympathize with Labor and Liberals who are Conservatives, conservatives who are progressives and Conservatives who are utterly reactionary, Laborites who would confiscate all the property in the country, and Laborites who go no further than saying that things needed by the public, like mines and forests, should be taken over, paid for and run for the common good.

They should remember that progress comes through the conservative as well as the radical, and that the best service of the radical often is in making the conservative progressive.

The Conservative Party of England will take up questions in the next Parliament which they would not have touched if Labor had not made them issues before the country.

It remains to be seen whether the Conservative Party with its new lease of power will be progressive or standpat. If it is progressive it will in fact be a liberal party as opposed to a socialist. If it should be very conservative, and if Labor should pass under the control of men far more radical than Ramsay MacDonald, a new Liberal Party would come into being on the old foundation.

Now that the Conservative Party is back in power we should understand its principles.

As set forth in Chapter XIX of "Cruising in Convalescing Countries," published in the *Universalist Leader* Nov. 1, they are as follows: A strong national government, unselfish imperialism, the present British Constitution and social institutions, international co-operation, defense of existing rights, social progress through the power of a strong, just government.

The foreign policy of England will not change. The only changes Ramsay MacDonald made were through putting greater friendliness into it. The whole power of the party will be put back of the policy of making Ireland settle its own internal differences. Toward India and Egypt the policy may be firmer, Toward Russia it will be less friendly, but trade between the two countries and the recognition of the Soviet Government by France will tend toward better understanding. The Tories can't change the drift of British foreign policy toward recognition of the fact that the British Empire has changed into a British Commonwealth of Independent Nations.

Bertrand Russell said recently: "Undoubtedly MacDonald's most important success has been in regard to France and Germany. Under Lord Curzon's handling of foreign affairs our relations with France were becoming more and more embittered without one particle of benefit to Germany. MacDonald and Herriot between them have revived friendship between England and France, and at the same time inaugurated a *regime* which may ultimately be tolerable for Germany.

"The Dawes Report is not, of course, what any lover of justice would have desired. It is based upon the myth of Germany's sole guilt for the war, and continues the punitive attitude of the Treaty of Versailles. The ultimate settlement, when it comes, will have to be free from these bad features. Every serious student now knows that the guilt for the outbreak of the war did not belong exclusively to one nation or to one side, and even if it had, the idea of reducing a great nation like the Germans to the condition of helots, toiling for the benefit of British and French capitalists at the expense of the British working man, is not one which can commend itself to any supporter of the British Labor Party.

"Nevertheless, as a step in the appeasement of war passions, and as a method of inducing the French to evacuate the Ruhr, the Dawes Report deserves support. The relations of England, France and Germany are now in a condition which makes it possible to hope that they will continually improve throughout the next few years.

"MacDonald has also done a great work in inaugurating the transformation of the League of Nations from a League of Oppressors into a genuine instrument of International Conciliation. The entry of Germany with a permanent seat on the Council will entirely transform the character of the League of Nations. The Treaty of Mutual Guarantee, which the Labor Government rejected, embodied in its toleration of separate alliances the worst features of the Poincare policy. The new Protocol which has now been drawn up is free from these defects, and can be supported without qualms by friends of peace. These are actual achievements and are alone sufficient to give the Labor Government a prominent place among the few beneficent administrations known to history.

"In home affairs, the Government has been more hampered by lack of a Parliamentary majority. It has been unable to give effect to more than an infinitesimal part of its program. In fact, in the main it has had to confine itself to those parts of the Liberal program which the Liberals had not intended to carry out. The Budget was an admirable beginning, and no doubt made the Liberals feel that they could not afford to allow Labor to bring in a second Budget. The Housing Act is an important measure, of which, however, the benefit will not be felt in time to influence the present election to any considerable extent.

"When MacDonald took office, many of his supporters were doubtful as to the wisdom of forming a minority administration, which would of necessity be unable to carry out any important part of Labor's legislative program. I think the event has justified MacDonald. The reactionary press had painted in such dark colors the terrible results to be expected from a Labor Government, that the mere absence of disaster became an asset. People who had been influenced by the atmosphere of panic saw that their fears had been groundless, and many timid voters have probably been won for Labor as a result."

Home and Children

SOLACE

Martha Maxim

Lying on my bed of sickness
  Praying for surcease from pain—
Look! I see the pine trees waving,
  Birch trees swaying in the rain.

Seems the torture will not leave me,
  Heaven heeds not my silent cry—
Hark! I hear the bluebird singing,
  And the meadow lark's sad sigh.

Waiting through long hours of darkness,
  All the weary, fearsome night—
See! the stars shine in my window
  And the moon sheds tender light.

Respite comes not with the morrow,
  Burdened hours still come and go—
Ah! I smell the damp earth's fragrance
  Wafted through my casement low.

* * *

THE FIRST THANKSGIVING

ALL through the first summer and the early part of autumn the Pilgrims were busy and happy. They had planted and cared for their first fields of corn. They had found wild strawberries in the meadows, raspberries on the hillsides, and wild grapes in the woods.

In the forest just back of the village wild turkeys and deer were easily shot. In the shallow waters of the bay there was plenty of fish, clams, and lobsters.

The summer had been warm, with a good deal of rain and much sunshine; and so when the autumn came there was a fine crop of corn.

"Let us gather the fruits of our first labors and rejoice together," said Governor Bradford.

"Yes," said Elder Brewster, "let us take a day upon which we may thank God for all our blessings, and invite to it our Indian friends who have been so kind to us."

The Pilgrims said that one day was not enough; so they planned to have a celebration for a whole week. This took place most likely in October.

The great Indian chief, Massasoit, came with ninety of his bravest warriors, all gayly dressed in deerskins, feathers, and foxtails, with their faces smeared with red, white, and yellow paint.

As a sign of rank, Massasoit wore round his neck a string of bones and a bag of tobacco. In his belt he carried a long knife. His face was painted red, and his hair was so daubed with oil that Governor Bradford said he "looked greasily."

Now there were only eleven buildings in the whole of Plymouth village, four log storehouses and seven little log dwelling-houses; so the Indian guests ate and slept out of doors. This was no matter, for it was one of those warm weeks in the season we call Indian summer.

To supply meat for the occasion four men had already been sent out to hunt wild turkeys. They killed enough in one day to last the whole company almost a week.

Massasoit helped the feast along by sending some of his best hunters into the woods. They killed five deer, which they gave to their paleface friends, that all might have enough to eat.

Under the trees were built long, rude tables on which were piled baked clams, broiled fish, roast turkey, and deer meat.

The young Pilgrim women helped serve the food to the hungry redskins.

Let us remember two of the fair girls who waited on the tables. One was Mary Chilton, who leaped from the boat at Plymouth Rock, the other was Mary Allerton. She lived for seventy-eight years after this first Thanksgiving, and of those who came over in the Mayflower she was the last to die.

What a merry time everybody had during that week! It may be they joked Governor Bradford about stepping into a deer trap set by the Indians and being jerked up by the leg.

How the women must have laughed as they told about the first Monday morning at Cape Cod, when they all went ashore to wash their clothes!

It must have been a big washing, for there had been no chance to do it at sea, so stormy had been the long voyage of sixty-three days. They little thought that Monday would afterward be kept as washday.

Then there was young John Howland, who in mid-ocean fell overboard but was quick enough to catch hold of a trailing rope. Perhaps after dinner he invited Elizabeth Tilley, whom he afterward married, to sail over to Clarke's Island, and return by moonlight.

With them, it may be, went John Alden and Priscilla Mullins, whose love story is so sweetly told by Longfellow.

One proud mother, we may be sure, showed her bright-eyed boy, Peregrine White.

And so the fun went on. In the daytime the young men ran races, played games, and had a shooting match. Every night the Indians sang and danced for their friends; and to make things still more lively they gave every now and then a shrill warwhoop that made the woods echo in the still night air.

The Indians had already learned to love and fear Captain Miles Standish. Some of them called him "Boiling Water" because he was easily made angry. Others called him "Captain Shrimp," on account of his small size.

Every morning the shrewd captain put on his armor and paraded his little company of a dozen or more soldiers; and when he fired off the cannon on Burial Hill the Indians must have felt that the English were men of might thus to harness up thunder and lightening.

During this week of fun and frolic it was a wonder if young Jack Billington did not play some prank on the Indians. He was the boy who fired off his father's gun one day, close to a keg of gunpowder, in the crowded cabin of the Mayflower.

The third day came. Massasoit had been well treated, and no doubt would have liked to stay

longer, but he had said he could stay only three days. So the pipe of peace was silently passed around.

Then, taking their presents of glass beads and trinkets, the Indian king and his warriors said farewell to their English friends and began their long tramp through the woods to their wigwams on Mount Hope Bay.

On the last day of this Thanksgiving Party the Pilgrims had a service of prayer and praise. Elder Brewster preached the first Thanksgiving sermon. After thanking God for all His goodness, he did not forget the many loved ones sleeping on the hillside.

He spoke of noble John Carver, the first governor, who had died of worry and overwork.

Nor was Rose Standish forgotten, the lovely young wife of Captain Miles Standish, whose death was caused by cold and lack of good food.

And then there was gentle Dorothy, wife of Governor Bradford, who had fallen overboard from the Mayflower in Provincetown harbor while her husband was coasting along the bleak shore in search of a place for a home.

The first Thanksgiving took place nearly three hundred years ago. Since that time, almost without interruption, Thanksgiving has been kept by the people of New England as the great family festival of the year. At this time children and grandchildren return to the old home, the long table is spread, and brothers and sisters, separated often by many miles, again sit side by side.

To-day Thanksgiving is observed in nearly all the states of the Union, a season of sweet and blessed memories.—*Albert F. Blaisdell and Francis K. Ball.*

* * *

ALL THROUGH

A working-man got a job at a coal-mine siding, running wagons down an incline. There was only a sleeper at the bottom to stop the wagons, so the boss told him to be careful and keep the brake on. On the third day four wagons went down at a terrific speed and jumped over the sleeper into the canal below.

The boss saw all that happened from his office window, and came rushing out with wrathful face. The man forestalled the remarks of the enraged employer:

"You needn't come grumbling at me," he announced. "I ain't working for you."—*Chicago Continent.*

* * *

WHO OWNS THE ROADSIDE?

The increasing use of the automobile has given new importance to the scenery along the public highways. The enjoyment of a motor trip depends on the character of the landscape that unfolds itself as well as on that of the roadbed, so that preserving and improving the scenery becomes a matter of general interest. Less than half a generation ago few people traveled except by train or trolley more than a few miles from their homes. Now a family that owns an automobile has what the navy calls a "cruising radius" of hundreds of miles. The motor car has given wings to the average person. At the New England summer resorts and along the coasts of Florida and southern California in winter there are automobiles from nearly every state in the Union.

The worst disfigurement of the roadside scenery has been billboard advertising. Resentment against it has become widespread, but, since it is usually on private property, it has resisted attempts to remove it by legislation. But what lawmakers have not been able to do is now likely to be accomplished by the pressure of public opinion. The advertisers themselves, seeking public favor, have begun to realize that publicity in a form that is objectionable to the public taste does not pay, and already fifteen large firms, all so-called national advertisers, have announced that as soon as present contracts expire they will voluntarily desist from defacing the rural landscape. In time others will probably find it to their advantage to follow the same course.

The movement began last year in England, where one big concern after another announced that it had given up billboard advertising as being against public sentiment. Their gain in good will was immediate.

But there are other unsightly structures by the roadside that the owners ought to remove for the common good—ramshackle barns, abandoned shanties, broken-down fences covered with tinplate signs, rickety lunch stands, unkempt stores, public dumps, untidy yards and littered porches. Such eyesores give an unfavorable impression of a town or a state.

Automobilists too have certain obligations. Among them are the duties of respecting the roadside scenery by refraining from building camp fires in dangerous places, leaving picnic sites untidy and destroying flowers and shrubbery along the roadway. The trailing arbutus, the mountain laurel, willow hedges, the black alder and the holly have all suffered so severely from the vandalism of those who ride in automobiles that public opinion has been roused to vigorous protest and in some places has resulted in restrictive legislation.—*Youth's Companion.*

* * *

WHAT ONE MOTHER ACCOMPLISHED

"How does it happen that Throck is making such a fine success of his work?" Aunt Tacey Ellen, who is anything but diplomatic, asked Throck's mother.

"Happen?" little Mrs. Rogers challenged, with a slight trace of irritation, "why it could never have been any other way!"

"But I know plenty of failures," Aunt Tacey Ellen insisted.

"Yes, but my son isn't one," the mother proudly answered. "You see, I never allowed the word 'failure' in Sonny's vocabulary. From the time he was a little chap I taught him that he must finish, and do well, anything and everything he undertook. A task completed develops self-confidence, you know."

"But, my dear," Aunt Tacey Ellen objected, "he probably had a character that was easily molded. And, no doubt, he was the type of child that would have accomplished anything he undertook, regardless of training."

"Indeed," Mrs. Rogers said crisply, "he was the type of child who is inclined to procrastinate and to jump from one thing to another. But I made up my mind to help him break this tendency, which is not conducive to success."

"How did you go about it?" I asked, entering the conversation.

"First, as I said, we made it a rule that whatever he undertook *must be finished.* When the task was finished I praised and encouraged him if it was well done. And the next and best influence was instilling in his young mind the thought that he *would* be *successful* at whatever he undertook. I had the motto 'Failure is only for those who think failure' framed and hung in his room. I searched our library and the public library for success stories, stories of great men who had overcome handicaps!"

"Didn't Throck's own handicap ever worry him?" Aunt Tacey Ellen inquired.

"If it ever did, I never heard of it," Mrs. Rogers replied. "Some way, I don't believe it ever occurred to him that he would ever be anything but successful."

"And he hasn't been anything else," I added.

Some weeks later I was spending a few days in the great city in which Throck is making a name for himself. Coming out of a store one day, I met my neighbor's fine, big son, and I told him how proud we all were of him.

"Oh, it's mother who deserves the praise," said Throck. "I couldn't have done what I have without her. I owe it all to her."

And I went away thinking. "That is true. He does owe it all to his mother. And I believe she is right, 'Failure is only for those who think failure.' "—*Helen Gregg Green (National Kindergarten Association).*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

The Mystery of Religion

By Everett Dean Martin. Harper and Brothers.

The psycho-analysts have been invading one field after another, everywhere pursuing their thesis that the most important things in life lie below the surface of human consciousness. Naturally they have turned to religion, not only because it represents a major interest of human life, but also because it is a field where their methods are peculiarly fruitful—if judged by their own standards. Some few months ago we had the opportunity of reading a translation of Georges Berguer's book on the life of Jesus studied from the point of view of psychology and particularly of psycho-analysis. Now Everett Dean Martin, who has written several books on psychology and who teaches one of the largest classes ever assembled, applies the theory and method of psycho-analysis to a study of the basic features of all religion.

Mr. Martin begins by paying his respect to the liberals, saying: "Here, I think, is where the older rationalist liberalism failed, through want of psychological insight and sympathy, in its criticism of religious dogma. It sought to deny the mystery, to substitute for it a rational formula." True religion, as the world knows it, is always mysterious. "What if," he asks, "religion were originally fabricated, and its 'mysteries' cherished generation after generation, to be an *escape from the very reality* into which modernism would fain now confine the objects of religious interest." The social gospel is highly irrelevant, he would have us believe, its exponents well-meaning but ineffective individuals who combine an inadequate view of science with an unhistorical view of religion. Fundamentally there are two different types of men, the introverts and the extroverts. The former take refuge in a world of "inner and invisible realities" or shroud "the facts of nature with a super-reality which is held to be congenial to man's deepest strivings and hopes." The extrovert, on the other hand, seeks "security in understanding the facts of life, in knowing the best and the worst." To the first type religion appeals, to the second science.

In this revolutionary analysis Mr. Martin indicates the lines along which the volume falls. He proceeds by pointing out the resemblance which many recognized religious phenomena bear to modes of conduct familiar to students of abnormal psychology, regression and compulsive behavior, for example, and concludes "that those unconscious psychic mechanisms, which among unadjusted persons find expression in the neuroses, do under other circumstances appear as religious behavior. Religion would appear from this point of view to be a sort of beneficent psychosis, or perhaps a socially acceptable substitute."

What Mr. Martin does, in short, is to insist that the phenomena associated with religion are explained by certain traits of human psychology. To defend his thesis he has to show what the traits in question are, and how religion expresses them. To this task he devotes himself, first to showing that religion is bound up in symbols, and then by demonstrating that those symbols are closely linked with psychological phenomena with which the student is acquainted. The symbolic nature of religious terminology becomes apparent after only a few illustrations, and Mr. Martin is able to say, "Religion is the symbolic appreciation of the mystery of existence in terms of the interests of the ego." To reveal the deeper meaning of these symbols is the object of the book.

Into the devious pathways of a dubious symbolism we need not pursue the author, but we must understand his central concept. "We create," he says, "a sort of personality picture, an imaginary portrait of ourselves, and for the realization and recognition of this picture we struggle. This necessary fiction about ourselves is probably the most important thing in us. It is the basis of our 'character,' our honor, our sense of worth." Always we try to adjust our view of our lives and of our environment to fit this picture, which is "always in conflict, more or less intense, with reality." This is very important, for, after several most interesting chapters on the interpretation of religion in terms of the Oedipus complex, the author concludes: "Religious behavior, like religious thought, is a mechanism of redemption from the feeling of sin. Its aim is to guard the personality picture or fiction about the self against the feeling of inferiority."

Although much that is germane to the author's argument must of necessity be omitted in a review of this kind, it is impossible to refrain from mentioning the last chapter. Here Mr. Martin prophesies a religious revival, not for any of the stock reasons but for a reason all his own. We have witnessed the growth of a great body of scientific knowledge. The average man knows it exists and profits by its application, but he does not understand it. Therefore he is filled with resentment and he finds in the world need of compensation. To keep his "personality picture" from the feeling of inferiority he is likely to turn once more to religion. This Mr. Martin believes would be unfortunate, for it would probably bring at least a partial destruction of the values which science has gained. It would be unnecessary, he holds, if men would give up the pursuit of supposed realities and would learn to know themselves. Men want salvation *en masse*, refusing to see that the spiritual meaning of life is the "distinction of worth." "They must repent of their fictions about themselves, strive to see themselves as they really are, and out of such conscious struggle for value in experience, give to life again a spiritual order of rank."

What is to be said of the book as a whole? That it is very interesting, very penetrating and very suggestive. Some parts, particularly the chapters on the idea of the Fatherhood of God, seem more ingenious than true. The main outlines impress themselves as essentially sound and extremely important. The criticism of religious liberals is all too pointed, and reveals very clearly why we can never hope for large numbers. When everything commendatory has been said, however, one simply needs to make a single statement: his major assumption is false. It is the affirmation not only of theology but also of philosophy that there is an external reality, contact with which mankind dimly seeks. The symbolism may be human, just as the longing is human. The symbolism is unimportant, but the longing is the strongest force in life. To tell man to know himself is vain; he can not rest content until he knows the Father also.

* *

The Bible To-day

The Modern Use of the Bible. By Harry Emerson Fosdick. The Macmillan Company. $1.60.

Literature of the Old Testament. By Herbert R. Purinton. Charles Scribner's Sons. $1.25.

Historical Method in Bible Study. By Albert Edwin Avey. Charles Scribner's Sons. $1.25.

The Biblical Idea of God. M. Bross Thomas. Charles Scribner's Sons. $1.50.

There would seem to be a possibility of interpreting intellectual history in terms of a cycle of destruction and construction. An established way of looking at some subject is attacked. Everywhere lamentations arise, denouncing the innovators and asserting that they have robbed life of some part of its glory. Many times those who are engaged in promulgating the new view lose themselves in their enthusiasm and give themselves over to an orgy of demolition. Then, after the manner of the fabled phoenix, new values rise from the ruins. Suddenly it becomes apparent that the new way of looking at the subject has enriched life instead of impoverishing it. Criticism of the Bible now seems to have reached the turn in the road. Though the ashes of controversy still glow, the phoenix of appreciation has already appeared.

At this juncture, and with his usual felicity for being timely, Dr. Fosdick has written an excellent book, containing little that is new, but full of reassurance for many ministers and laymen. As members of a denomination that has watched without dismay the rise of the critical method, we can not fully understand how great a renewal of hope this book will bring to men and women honestly beset with serious questionings about the place of the Bible in modern life. Dr. Fosdick asserts that criticism, far from lessening the value of the Bible, has inestimably enhanced it.

In the first place the new approach to the Bible solves many of the more poignant difficulties. If we take the Bible as being on a single level, we are confronted with ethical views which we will not countenance, with views of God which we will not accept, with theories of man and of the world which science has proved untenable. When we consider the Bible as the record of man's struggle and growth, we realize that we are concerned with steps in a development, and our difficulties vanish. As Dr. Fosdick says: "It (the new approach) gives to us a comprehensive, inclusive view of the Scriptures and enables us to see them, not piecemeal, but as a whole. Those of us who accept the modern knowledge of the Bible as assured and endeavor to put it to good use are continually being accused of tearing the Book to pieces, of cutting out this or that, and of leaving a mere tattered patchwork of what was once a glorious unity. The fact is precisely the opposite. The new approach to the Bible once more integrates the Scriptures, saves us from our piecemeal treatment of them, and restores to us the whole book seen as a unified development from early and simple beginnings to a great conclusion."

After dwelling briefly on the discrepancies between the view of the world which underlies the Bible and the view which we hold to-day, Dr. Fosdick recedes to discuss a very ancient method of reconciling the two attitudes, namely, the method of allegory. Concluding that this is unsatisfactory, he maintains that we must learn "to recognize the abiding messages of the Book." Thus he finds the truth of immortality underlying untenable views of the soul, a sense of God's purpose on earth at the basis of a rejected eschatology, recognition of the reality of temptations beneath a terminology that talks of devils, evidence of God's active providence in the accounts of miracles.

Dr. Fosdick is acutely aware, however, that there are dangers in the new position. "For one thing, spiritual values often are discerned by a naive and childlike faith when they are invisible to a critical and analytic mind." Again, he finds that modernists frequently fail to think through their position, contenting themselves with negations or with sentimentalities. Finally, he finds in the unwillingness of the modernist to take Jesus in earnest a great danger. We will not accept the moral consequences of our faith in our economic, our social, and our international life. "Now abide three perils of liberalism—irreverence, sentimentality, and ethical disloyalty to Jesus—and the greatest of these is ethical disloyalty to Jesus."

The last two chapters deal with Jesus, and here Dr. Fosdick deserts the straightforward path which he treads in the first part of the book. He states that "Jesus has given the world its most significant idea of God," which may reasonably be doubted on the ground that Jesus accepted the best current view. Other superlatives follow, some accurately applied, some not. Dr. Fosdick tries his hand at the old controversy about the nature of Jesus, with the usual degree of success. He says, "Jesus was man, and he must be God in what sense he can be God being assuredly man." He also says: "Then the incarnation in Christ is the prophecy and hope of God's indwelling in every one of us. . . . He is not an isolated phenomenon." "If God be not in him, God is not anywhere," is his conclusion. Many of us will breathe a hearty "Amen" to all this, but just what has it to do with the modern use of the Bible? The critical method has not given us the historic Jesus, nor is there reason to hope that it will do so. The critical method can do no more than tell us what is not so, and provide the material with which the devotion and the imagination of each Christian can build. Because the critical method is undoubtedly constructive, it does not therefore follow that it has no limitations.

Whatever criticisms one may make of Dr. Fosdick's treatment of the figure of Jesus, the value of the book remains. It makes very clear what scholars have for some time maintained, namely, that the critical approach to the Bible has made it of great value in the modern world. If the choice were really what the fundamentalists try to make it, if we had to take the Bible literally and all together or not at all, most of us would not hesitate to pass it by. But the choice is not so narrow. Not only do the "abiding messages," as Dr. Fosdick calls them, remain, they are more clearly seen, their value more truly appreciated.

Two books which demonstrate the method Dr. Fosdick advocates are at hand. In "Historical Methods in Bible Study" Dr. Avey gives a brilliant statement of the problem and method of historical criticism, and proceeds to demonstrate its application to the Old and New Testaments. The relation to external history, the question of manuscripts, the matter of language, and considerations of content and structure are the factors discussed in each case. Many of the results of the application of the method are clear, set forth as illustrations of the points Dr. Avey makes. In the closing chapter he tries to state what, in the light of his study, the Bible is worth. The book by Mr. Purinton on "Literature of the Old Testament" is distinctly popular, although substantially sound. It was written for use in public schools, but might prove equally effective in Bible schools.

Vastly different from the other three is the book by Dr. Thomas. Here is a man who accepts certain elements in the historical method but refuses to accept their consequences. He is willing to admit that there is development in the idea of God, but he insists that in certain very important particulars the Biblical idea of God is one and the same throughout. He is so anxious to demonstrate that the Bible contains a unique revelation of God to man that he does not reach the conclusions to which his premises would lead him. His is incomparably the weakest of the four books, even as Dr. Fosdick's is the strongest. All of them indicate a growing, if still somewhat wavering, recognition of the hitherto unsuspected values in the new view of the Bible.

* *

Immortality

By Flinders Petrie and eight others. G. P. Putnam's Sons.

No one who has watched the throngs of people who crowd every performance of "Outward Bound" can doubt that man's interest in the hereafter is still very great. Perhaps its quality has changed so that to-day the sense of urgency is diminished, but there is an insatiable curiosity even now. Even such a relatively puerile picture of the future as the dramatist has given us holds our attention. We ask our neighbor what he thinks, though we know full well that he knows no more than we.

Nine men have collaborated to produce this volume, working under the editorship of the Rev. James Marchant. Five of the essays are historical, presenting the views of immortality held by the Egyptians, the Greeks, the Hindus, the Hebrews, and the Christians. Although concepts varied among the different people, the whole matter may be summed up in a sentence from the introduction by Lord Ernle: "No religion, whether it be of one God, or many, or of none, has swayed great masses of mankind, unless it has met the question; and all are agreed that the soul survives death."

In addition to the very able historical essays are four essays of a different nature. Canon Barnes attempts to demonstrate that science offers no conclusion one way or the other. Principal Galloway concerns himself with various systems of philosophy and their approach to the subject. Rudolph Eucken has the ethical approach, and the late Maurice Hewlett contributes a most interesting and an excellently written essay on the idea of immortality in the poets. None of them throws much light on the subject. Mr.

(*Continued on page* 29)

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

W. U. M. S. OF PENNSYLVANIA

The twenty-ninth annual session of the Women's Universalist Missionary Society of Pennsylvania convened at the church in Girard on Tuesday morning, Sept. 23, 1924, at 11 o'clock, Mrs. Waller, state president, in the chair.

Reports from the several Circles showed increased interest and more money collected for missions than in the past.

The report of the treasurer was read, showing $1,254.95 collected, $1,031.88 expended, leaving a balance in the treasury Sept. 1 of $109.32 and $113.75 in the Membership Fund.

Recommendations and resolutions were reported: urging an earnest effort to enroll all the Universalist women in Pennsylvania through their local Mission Circles in the state and national organizations, and to secure life members and patrons; recommending that this year one or more of the Mission Study books be studied in each parish in the state; recommending that at least one woman from each parish attend an Institute at Murray Grove, Chambersburg or Chautauqua next summer; approving the adoption of a budget, and congratulating those Circles which have paid their dues and apportionments for the South, Japan, Blackmer Home girl, Bulletin and the Sinking Fund in full, recommending a continuance of this method; that the price of the Bulletin be raised to cover the cost of printing; calling upon all Universalist women to help in providing a sentiment for strict observance of all law and to register and vote for those who are pledged to obey the laws; calling upon all Universalist women to work for world organization, world-wide reduction of armaments by international agreement and world-wide education for peace.

The following officers were elected: President, Mrs. E. M. Waller, Philadelphia; vice-president, Mrs. C. N. Shepard, Towanda; secretary, Mrs. S. B. Gregory, Glenside; treasurer, Mrs. A. B. Nicol, Scranton.

Mrs. S. B. Gregory,
State Secretary.

* *

Because of the Japanese Exclusion Act and the somewhat natural feeling on the part of the Japanese on account of this, may we urge that more gifts than ever before be sent to our brothers and sisters, especially the little children, across the sea. Help them to know by our gifts that they are as near to our hearts as always and that our friendship to them is just as true and loyal.

In sending gifts to Japan, remember, please, that there is a duty of 100 per cent on all articles shipped from America. Therefore in order that our missionaries may not have to pay the actual cost of our gifts in duty, a sufficient amount of money should be sent to cover this.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

The International Missionary Offering of our Universalist Sunday schools has increased every year since we began aggressive work in Japan. Undoubtedly the reports for 1924 will show another gratifying advance. If any school has not collected its envelopes, it should do so early in November, avoiding conflict with the Philanthropic Offering which will soon claim attention.

MR. ETZ SMILES TWICE

Rev. Roger F. Etz, as secretary of the General Convention, has just received the check of the General Sunday School Association for $500, contributed, after paying the salaries of Rev. Ishii Teresawa and Miss Bernice Kent, for missionary work in Jap.n. He smiles with gratitude.

In the sane envelope he has received another check from the same organization and for the same amount, this one being contributed, after paying $1,000 toward the expense of the Suffolk Normal Training School, for missionary work in America. He smiles with increasing thankfulness.

These payments were made possible by the International and American Missionary Offerings taken last year in the Sunday schools.

* *

A BISHOP BELOVED

The man beside me in the diner turned and smiled. He smiled so genially that I felt that we were well acquainted and that he was prepared to be my life-long friend. So we talked as freely and happily as though he had not been the Right Reverend Edwin H. Hughes, the brightest of Methodist bishops. He not only honored me with his companionship during lunch but sat with me most of the way to New York, discussing most charmingly great issues in the Church, the nation and the nations. Incidentally he revealed a surprising knowledge of Universalist affairs and Universalist ministers. For instance, he said that his friend Albion, of Brunswick, was one of the most winning men in any church, agreeing with me exactly in that estimate. The Bishop was on his way to his new and immense diocese in the Mid-West. I was glad to have him declare himself strongly for religious education, for he is to be a pre-eminent force in the Church life of a most important section of America.

* *

YOU'LL HEAR ABOUT POSTERS

The making of posters is likely to have an increasing prominence and usefulness in Sunday school life. It's so simple and so delightful! It helps so to impress good ideas and to tie folks to co-operation!

We are to have some good posters to lend—just samples showing what could be done by workers in any Sunday school. And we are going to print a good many suggestions, being fortunate to have in our midst a young woman who is expert in this new activity.

* *

FROM TOKYO'S BIG BROTHER

All Souls Sunday School, of Brooklyn, New York, has been for several years the "Big Brother" of our Sunday school in Tokyo and has been helpful both in fellowship and in finance. Just now it sends us a check for twenty dollars to be forwarded and says: Kindly tell our "Little Brother" that there is never a meeting of our Association that his name is not mentioned. We are sending this little gift in the hope that it will do some good.

* *

LIVE FOLKS AT ST. PAUL'S

The Roosevelt Rough Riders is the name of a newly organized class of young men in the Sunday school of St. Paul's on the Midway, Chicago. They organized in September and chose Mr. Walter McPeek as teacher. Greetings to the class have been received from C. Bascom Slemp, secretary to President Coolidge, Mayor Dever of Chicago and from the secretary of Theodore Roosevelt, Jr.

They are building their course of study from suggestions from the class. On Oct. 26 the class period was given to a discussion of "The Life of Theodore Roosevelt as Applied to Boys of To-day." This was in commemoration of Roosevelt's birthday, Oct. 27. "Leadership" and "Friendship" have been used as subjects, and on Nov. 2 the subject will be "Girls."

On Nov. 11 Mr. McPeek will broadcast the first chapter of "Seeing Straight in the Sunday School," from Station WQJ. the Calumet Baking Powder station. Each week the class has a four or five inch article in the local Kenwood paper. Success to this enterprising class.

Our Young People and Others

Conducted by Granville Hicks

TWO CONFERENCES

The Student Federation of Religious Liberals has begun its program of district conferences by holding a week-end conference for the Greater Boston colleges and by holding a dinner meeting in New York City. The former took place at Magnolia, some twenty-five miles from Boston, on Oct. 25 and 26, the latter at International House, New York, on Oct. 30. Forty-five students attended the Magnolia gathering, and about seventy-five, mostly from Columbia and its affiliated schools, were present at International House.

The Magnolia conference program centered around a single theme, the relation of ideals to jobs, the problem of adjustment which every young person has to face. Mr. Devere Allen of the *World To-morrow* emphasized particularly the demands which the ideal of a better world makes. He made a plea for radicalism, in the true sense of the word, and closed with a single phrase which summed up much of his talk, "Co-operation without compromise." Mr. Henry S. Dennison, president of the Dennison Manufacturing Company, confined his address to concrete suggestions, pointing out, among other things, the need of distinguishing between idealism and sentimentality. Prof. Vida Scudder of Wellesley stressed the dynamic force which only religion can give to any social enterprise.

After each speaker there was an opportunity for questions, and in addition three round tables were held, two of them on the rocks overlooking the ocean. Mr. Lowell Nicholson led a discussion on the professions which touched upon many of the basic factors in the general problem. Much that his round table brought out was amplified in Miss Miriam Keeler's round table on telling the truth. Mr. John Hader, a student who has had much experience in industry, outlined some of the ways in which a college student may help in the labor movement. At the close of the conference on Sunday an attempt was made to summarize the conclusions reached. Manifestly no solution of the problem had been discovered, but it did seem clear that paths toward a solution had been indicated.

At New York there could be little of the fellowship and free discussion which characterized the Magnolia meeting, but an excellent program of speakers was prepared. Miss Dorothy Dyar, of Union Theological Seminary, a vice-president of the S. F. R. L., presided, first introducing Robert Raible, executive secretary, who explained the purposes and methods of the Federation. Rabbi Stephen Wise made the opening address, attempting to tell what a liberal is. He stated that there were three steps in liberalism: tolerance, appreciation, and co-operation. Religion and education he advocated as the only methods of making co-operation fundamental in our civilization. Dr. Arthur Grose, of All Souls Universalist Church in Brooklyn, spoke on the application of the liberal spirit in social work. Mr. John Nevin Sayre, a secretary of the Fellowship of Reconciliation, described the threefold challenge of European youth movements: sincerity, fellowship, truth. This meeting was part of the program of the Federation of Religious Liberals, with which the S. F. R. L. is affiliated.

The success of both the Magnolia and the New York conferences encourages the officers of the S. F. R. L. to believe that student gatherings of this kind should be an important part of its work. Plans are already under way for a conference in western Massachusetts, Feb. 14 and 15. and it is probable that there will be another conference for the Greater Boston group next spring.

* *

THE COLLEGE GIRL TO-DAY

In a most interesting article in the *New Republic* Prof. Vida Scudder, who teaches English Literature at Wellesley, describes the college girl's mind. She begins: "It is normal for elderly folk to be disconcerted by the rising generation; but since the war the outcry of shocked distress, especially about our girls, has been a little louder than usual. Perhaps a brief glance at the other side of the shield may be cheering. For bobbed hair, made-up faces, a taste for jazz and a distaste for chaperons, light-spoken familiarity with much that grandmother never knew, and a general attitude of fevered deliverance, are very far from the whole story.

"A college teacher of many years' standing likes to bear her witness that she never enjoyed youth more than now. In the last century, when women students were still a picked lot, and earnest sentimentality plus lingering trouble over the Darwinian theory was an ordinary pose, one never encountered more keen and serious thinking than one does in the young women of to-day. Manners have changed; but not so much, after all. Even if girls no longer move with ankles entangled in skirts, even if their emancipated feet are several sizes larger than of old, essentials remain. The freed legs and ankles imply more freedom in the attack on life; but the gentleness, dignity and gayety which mark the well-bred woman are not hard to find; simplicity and modesty are still native to girlhood."

Miss Scudder goes on to tell what happened when she asked the girls in her class on "Social Ideals in English Letters," to give five questions on which they hoped the course would throw some light. "Can we ever have perfect international understanding, and preserve at the same time a love for our own country and a sense of its special importance?" This was the question most generally asked in one form or another. "Must we destroy what we have in order to start anew?" "How far can the idealist countenance compromise?" "Were the status of the classes reversed, should we be better off?" "Is a middle class desirable?" "If equality is to prevail, can art and letters be fostered?" "How combine democracy and efficiency?" "What is the relation of religion to social progress?"

After listing these and other questions, and after lamenting that regarding many of them the course can give no assistance, Professor Scudder writes: "It is for the sake of young people seeking the solution of questions like these, that colleges exist, primarily. And it is because there are many such young people that the teacher, in spite of all attacks on our goose-step march in education, dares to regard these ancient institutions as true centers of the ageless quest for wisdom."

For the Quiet Hour

The secret of all true prayer, the unfailing rule for its exercise and interpretation, was given by Jesus when he said, "When ye pray, say our Father."

Alexander MacColl.

Wherever thou art, thou hast near thee an altar and a sacrifice, for thou art thyself priest, altar, and sacrifice. Our worship is not external, like that of the Jews. Wherever thou art, thou canst build an altar; it suffices that thou shouldest feel deeply the want of God's help; even if thou canst not bend the knee, strike thy breast, or raise thy hands towards Heaven. A woman at her spindle can raise her soul to God, and cry with her heart to Him; a merchant, at the market, or at the exchange, can examine himself, and pray with fervor. An artisan at his workshop can pray. God only requires that the heart should be warm and the desire honest.

Chrysostom.

If the rash man has his perils, there are also perils for the over-prudent. Do you remember why the man with the one talent failed? "I was afraid," he said, "for I knew thou wert an hard man, and so I buried my talent in the earth." The other servants took the common risks in giving out their money to the changer; but this man would risk absolutely nothing, and, willing to risk nothing, he lost all.

G. H. Morrison.

Among Our Churches

Massachusetts Letter

The 1924 session of the State Ministers' Meeting, which the Convention sponsors upon each alternate year, has gone into history. This is supposed to be a state-wide gathering. This year it took on the character of an interstate affair. We saw Miss Kirk from Connecticut, Mr. Cardall from New Hampshire, Mr. Carritt from Maine, Mr. Torsleff from Vermont and Mr. Dunham from Rhode Island. Every New England state, therefore, was represented. The meeting was held on Monday, Oct. 27, in the yet unfinished Church of the Redemption, at the corner of Boylston and Ipswich Streets, Boston. From any angle it must be reckoned as a great success. The number present was the largest we have ever seen at one of these meetings. The general theme for the day was the Universalist Church in its two-fold life—an institution to be maintained and an organization expressing itself to the community. The latter phase was presented in two strong, clear, and orderly addresses given by Rev. Fred Atkins Moore of Brookline and Dr. Frederic W. Perkins of Lynn. In the afternoon Dr. John Murray Atwood, President of the General Convention, defended most ably the idea that if the Universalist Church is to be a fit instrument for declaring and manifesting the larger gospel of human brotherhood it must be financially and personally built up and supported. All of the addresses led to the conviction that our ministers and our Church have a challenge in the world to-day which we dare not indifferently toss aside. The day closed with a beautiful observance of the communion conducted by Dr. George E. Huntley. * * The Convention in this state is rather proud just now of two or three achievements in places where the spirit of accomplishment until recently was noticeably weak. The first is over in East Boston. The outlook here has quite generally been regarded as hopeless. It has been thought that East Boston would join the funeral procession of South Boston and Virginia St. and Hyde Park and Maplewood. Last year a series of services was held at East Boston from Easter to July. On Easter a congregation of sixty was gathered. Two babies were christened. On Children's Day, Dr. Huntley was the preacher and three more children were christened. The Sunday school kept on its faithful way and the Boy Scouts did the janitor work for the privilege of meeting in the vestry. This fall Mr. George Thorburn, student at Crane, member of the State Board of the Y. P. C. U., a young man filled with missionary zeal, has become the pastoral leader. His congregations are steadily enlarging. These services have caused the opening of the main church auditorium. The pipe organ, stilled for a long time, is used again. Mr. Thorburn intends to call upon the people, organize the social life of the church and once more have East Boston taking its place with the active churches of this part of the state. Jamaica Plain, where the Y. P. C. U. of Massachusetts, in conjunction with the Superintendent, maintained services all last year, has engaged Mr. Cornelius Greenway, also of Crane, as its regular minister. Banking upon the consecrated spirit of Mr. Greenway, it is expected that services can now be continued with every hope of a growing attendance and an enlarged interest. Winter Hill, Somerville, is another point at which things look very different from a few weeks ago. At a parish meeting Sept. 21, this society voted to disband as of the date of Dec. 31. On Monday, Oct. 20, another parish meeting was held at which the church quite emphatically decided to go on. It is its purpose to settle a minister within a few weeks under whose leadership Winter Hill will undoubtedly regain much, if not all, of its former strength. * * Our minister at Malden, Rev. C. J. Cowing, with a group of his workers, is planning to make a visit to Worcester to observe Dr. Tomlinson's method of having the younger of the Sunday school members attend the opening services of the church. This is a method which has much in its favor. The children come with their parents and return home with them at noon, when the classes of those older have their lesson period between twelve and one. We wonder, however, how the teachers in charge of the younger classes like the idea of missing Dr. Tomlinson's sermons. In Malden, a Sunday school orchestra is being formed by members of Mr. Sargent's class. There is again this year to be held in Malden a School of Religious Education. It opened on Oct. 28, Charles E. Garran of Boston University director. The newly organized Universalist Associates held a Hallowe'en Party on Friday, Oct. 31. This was their first offering for the year. The purpose of the Associates is to create one big family out of the men and women of the parish, where the one animating feeling is the welfare of the Universalist Church. Mr. Neil H. Lyke is the president. On Wednesday evening, Nov. 19, Melville C. Freeman will lecture on "An Experiment in Democracy. * * The Lynn church starts a new publication, "The Monthly Message," edited by William E. Downing, assisted by Mrs. Crocker. It will be the official organ of the entire parish. * * Again this year, as last, our Chelsea church will unite with two neighborsng Congregational churches in conducting Sunday evening services. Our Mr. McIntire finds strong and willing comrades in Dr. Quint and Dr. Trout, pastors of the Congregationalists. Using the lantern recently, at one of these services, Mr. McIntire spoke of some of the "Immortal Hymns and their Story." * * Pastor Raspe finds a hearty welcome at the old First Church in Cambridge. Already things begin to take on an air which indicates that a leader is there. Mr. Raspe very wisely sees his church school as one of the strongest appeals to him. The school is not only the church of tomorrow, it is practically the most important part of the church of to-day. Mr. Raspe starts right off by organizing his adults into the church school plan. He himself will have a class of men. * * Springfield First, like Charlestown, is to have a Rainbow Fair. The fair is planned in Springfield for Nov. 12 and 13. It is to have eleven departments besides committees on entertainment, decorations and publicity. * * After formally opening the new Parish House at the First Somerville Church on Nov. 11, the big fair will follow in the same place in Nov. 19 to 21. On Oct. 9 the kindergarten class began to hold its sessions at the regular hour of the morning worship. * * The annual meeting of the Massachusetts Federation of Churches was held onThursday, Nov. 6, with the West Somerville Baptist Church. Our Convention is quite closely associated in the work of the Federation and our churches have become an integral part of its strength and its plans. Our Convention gives $300 each year to the support of the Federation, and, in addition, this year we are contributing $150 towards the support of a second chaplain at the Sanatoria in Rutland. * * Both Everett and Worcester First, we have noted, have issued church directories. Dr. Tomlinson prints his directory as a part of his regular church calendar. But Mr. Milburn at Everett sends out a real year book. In this book are found the names of all church organizations, with their officers and dates of meeting, also a complete list of all parishioners with their addresses. This must be of inestimable value in doing soliciting, in making parish visits, and in facilitating the general administrative work of a busy parish like that at Everett. * * The Superintendent's office becomes increasingly the transfer station for all sorts of service. We had on hand five communion sets. These had gathered here through years from churches no longer needing them or from churches which had ceased to function as such. By speaking of these through the *Leader* all have found places of usefulness. One set, together with a beautiful large Bible, went to Ariton, Alabama; three sets were shipped to Rev. D. A. Ball to be placed in churches in

North Carolina; a baptismal font, with pulpit hangings and Bible marker, has gone to Round Pond, Maine; while the last communion outfit, the finest of all, is called for here near Boston and is desired also by Mr. Harrington's church in Waltonville, Ill. * * Last year, under direction of the Convention, Rev. E. D. Colcord of Springfield held a series of five services in Westfield. This year he will repeat the matter, although the number of services will be considerably increased. It is the purpose of Mr. Colcord and the Superintendent to make these meetings this year a real missionary endeavor in the hope that our cause, once declared in this town, may be spread with permanent results. * * Every one in Abington is happy over the decision of Rev. L. W. Attwood and Mrs. Attwood to withdraw their resignations and to continue the excellent work they have been doing. The church pledges to the Attwoods renewed and enlarged loyalty and good is bound to come. * * Marlboro has been rewarded for being patient and persistent in its search for a minister. Rev. Harold I. Merrill, who has preached in Marlboro for several weeks, accepts the earnest call from the parish and begins his pastorate as of Nov. 1. The parsonage is being freshly papered and painted and thus made ready for the occupancy of Mr. and Mrs. Merrill. * * With a view to instructing his people in the fundamentals of our liberal faith, Rev. Percy T. Smith in New Bedford is preaching a series of sermons on Universalism. Great interest is shown by increasing congregations. On Oct. 19 his subject was "The Triumphant God." Previously he had spoken on "Hosea Ballou, the Advocate of Liberal Religion." * * The Men's Club of Grace Church, Lowell, started its season on Oct. 14. Congressman John Jacob Rogers was the speaker. Mr. Smith, the pastor, is specializing, in his work, upon the line of Religious Education. The fair, always a conspicuous event, is to be held on Nov. 13 and 14. * * Rev. C. A. Haney certainly knows how to make great use of a multigraphing machine in giving publicity to his church. No church will fail, no church can fail, which employs Mr. Haney's methods. Mr. Haney preaches each Sunday evening to a crowd through the pictures he presents. On Oct. 19, he had "The Ten Commandments" which ran long at the Tremont Theater in Boston. He has shown recently also "The Hunchback of Notre Dame," Griffith's great play "America," and "The Covered Wagon." On Sept. 28, Guest Day was observed when each attendant brought one or more guests. * * From the First Church in Lowell, seven are enrolled in the School of Religious Education, directed by Professor Mayer of Boston University. On the faculty are Professor Warmingham, Augustine Smith, and Edith Lovell Thomas. The one last named is an expert in pageantry. Twenty-six from this church attended the recent meeting of the Merrimac Valley Conference. The March meeting of that Conference will be held with the First Church. Mrs. Haynes, wife of the pastor, gave a lecture Oct. 9 before the Somerville Mothers' Club. * * The church at Grove Hall intends to settle a new minister on Dec. 1. With the coming of Mr. Merrill from Maine to Marlboro, the only pastorless churches in Massachusetts at this date are those in Newton, North Attleboro and Winter Hill. To this list after Dec. 1 we shall have regretfully to add North Adams. At this point, after several years of wonderfully successful work and amid universal expressions of appreciation, Rev. Albert Hammatt gives over the duties to some one else. Mr. Hammatt is recognized in North Adams as a strong and commanding preacher, but even more as a genial spirit who has done much for the feeling of unity and harmony amongst all of the religious forces of the place.

Leroy W. Coons.

Church News and Interests

PERSONALS

Prof. Clarence R. Skinner is the author of an article in the Oct. 16 issue of *Unity* entitled "Religion and Science: A Psychological Interpretation."

Rev. Isabella S. Macduff is running a mission study class at Headquarters on Tuesday afternoons, which is well attended and has proved very successful.

Dr. Frank Oliver Hall spoke at the noonday service at King's Chapel Oct. 29, 30 and 31.

Mrs. Victor Friend of Melrose is conducting a teacher training class in Rhode Island, which meets Monday nights and has a membership of sixty. East Providence, Woonsocket, Pawtucket and Providence churches are uniting.

Rev. Henry Monfort Cary addressed the Waseda University recently.

Rev. and Mrs. Chujiro Kawabata are the proud parents of a son born Oct. 8.

Dr. and Mrs. Harold Marshall are receiving the congratulations of the denomination upon their grandson, Alden Perkins, born to Mr. and Mrs. Eaton Holbrook Perkins on Oct. 29.

Rev. Napichero Nagano has the sympathy of all our people in the death of his wife, which occurred Friday, Oct. 3.

Wednesday, Oct. 29, Miss Elizabeth Mackwilliams Lee of Roxbury and Mr. Frederick Arnold Bradley of Cardiff, Wales, were united in marriage at the First Universalist Church, Somerville, by Rev. George E. Leighton, D. D. The bride has been for the past seven years secretary to the Secretary of the Massachusetts State Convention. Mr. Bradley is a deputy wireless inspector, stationed at Cardiff, Wales. The couple sailed Saturday on the Cedric for England. They are to make their home in Penarth, Wales.

On Oct. 5, Rev. Myron L. Cutler of Jaffrey, N. H., preached in the First Church in Worcester, in exchange with Dr. Tomlinson. Mr. Cutler went from the Worcester church to Tufts to prepare for the ministry. After graduating thirty-seven years ago, he settled in Jaffrey. He has never had any other pastorate and the Jaffrey folk say he never will have.

The following were in attendance at the meeting of the Board of Foreign Missions at Headquarters on Oct. 28: Rev. Fred C. Leining, chairman, Rev. Roger F. Etz, secretary, Mrs. Milo G. Folsom, Mrs. Marietta B. Wilkins, Rev. Fred A. Moore.

At the annual meeting of the Executive Board of the W. N. M. A. held at Headquarters on Oct. 22 and 23, there were present Mrs. Ethel M. Allen, Columbus, O.; Mrs. James W. Vallentyne, Oak Park, Ill.; Mrs. Susan S. Bishop, Bridgeport, Conn.; Mrs. Milo G. Folsom, Gardiner, Maine; Mrs. Persis C. Shedd, Portland, Maine; Mrs. Arthur W. Peirce, Franklin, Mass.; Mrs. Edwin A. Hunt, Worcester, Mass.; Miss Jennie Lois Ellis, Philadelphia, Pa.; Mrs. W. R. Corlett, Elmhurst, Ill.

Georgia

Atlanta.—Rev. Ernest J. Bowden, pastor. During October the Y. P. C. U. made fine progress both in numbers and enthusiasm. A supper is now provided on Sunday evenings for 15 cents. In the Sunday school Mr. H. O. Mitchell is taking charge of the young men's class. The Women's Union gave a social recently with the men of the church as guests. Mrs. Hamilton Douglas shared with them the delights of her recent trip to Europe.

Iowa

Mitchellville.—Rev. O. G. Colegrove, pastor. The church was well filled Sunday, Oct. 26, for the dedication of the new parsonage and parish hall. Pastors of other churches with their congregations attended and assisted. The church was beautifully decorated with gladioli from Mrs. H. B. Tucker's gardens. The choir rendered appropriate music. Mr. Robert Ball, the builder, presented for dedication the beautiful property, worth $6,000. In a few minutes the pastor secured about $400 in cash and pledges to apply on the indebtedness. Monday evening the completion of the building and the dedication were celebrated by the ladies of the church.

Illinois

Joliet.—Rev. W. H. Macpherson, pastor. A letter just received in the office

contains this inspiring and significant passage: "We had a glorious annual meeting, adopting both national and a local five year program. The old church has taken on a new lease of life."

Kansas

Junction City.—Rev. A. W. Altenbern, pastor. Under the leadership of the pastor, all departments of the church show improvement. Through the efforts of Mrs. Altenbern the Y. P. C. U. has taken on new life. The week-day school of religious education is doing better work even than it did last year. This work is a part of the public school course and is under its supervision. The classes are in care of teachers provided by the church, and meet in the class rooms of the church. During the summer, by means of radio, the minister preached to a large constituency through the state and even beyond its boundaries.

Hutchinson.—A happy occasion was the annual "Home Coming" Oct. 12. The Superintendent preached at 11 o'clock and also at 7.30. A dinner was served and a social hour enjoyed. At the afternoon hour Dr. Sayre of the McPherson Congregational Church spoke on the broader conception of religion prevalent among thinking people. Miss Ella Benshirdt, principal of the 4th Avenue School, and superintendent of the Sunday school, Rev. Seward Baker, teacher of the adult class and former pastor, Mrs. Henrietta Briggs Wall, and others, brought messages of encouragement and prophecy. The church resumed regular services Oct. 26.

Maine

Old Town.—On Nov. 1, Rev. Harriet Baker Robinson closed a very successful pastorate of five years with the Universalist church. During that period the church membership has been doubled, much of the new membership being derived from a Young People's Society, organized by Mrs. Robinson and with which much of her success has been noted. Another valuable auxiliary of the parish, built up during her pastorate, is the organization known as the Murray Club, made up of thirty-six young women, many of whom have occupations preventing their affiliation with the usual Ladies' Aid. This club bids fair to outrival the famous XX Club of earlier days. The new pastor, Rev. T. B. Fisher, comes from Stone Mountain, Ga. He will occupy the pulpit for the first time, Nov. 16.

Massachusetts

Somerville.—Rev. George E. Leighton, D. D., pastor. Sunday, Oct. 19, was observed as Laymen's Sunday, every part of the morning service being conducted by laymen. The introductory parts were taken by William T. Hayes, Orville S. Waldron and George O. Nelson. Walter S. Howard delivered the address, dealing with present-day problems and needs in a manner which commanded the attention and thoughtful consideration of the large congregation present.

Brookline.—Rev. Fred Atkins Moore, pastor. Mr. Moore is conducting on Sunday evenings the Brookline Community Forum. He has obtained such well-known speakers as Norman Angell, Whiting Williams, Sidney L. Gulick, Francis J. McConnell, and Nathan Krass.

Maryland

Baltimore.—Rev. Hal T. Kearns, pastor. Rev. Chas. H. Pennoyer, Director of Social Welfare, spoke at our service on Sunday, Oct. 19. On Thursday evening, Oct. 23, we held a church and community supper in his honor, at which fifteen of the outstanding social workers of the city were our guests. The following evening we held our first Neighborhood Meeting, which promises to be a monthly affair hereafter, furnishing us an opportunity to reach and minister to those living in the vicinity of our church, many of whom belong to other churches or to no church. Mr. Pennoyer greatly broadened our social vision and suggested many practical things which we can do. Our work is going splendidly and this promises to be another banner year with us.

Missouri

Elmer.—In the absence of the pastor, the pulpit was occupied Oct. 12 by Laverne McDavitt of Knoxville, Ill. The day was ideal, the attendance good and both sermons excellent.

Livonia.—An outstanding feature of the Oct. 19 services was the evening sermon by Rev. A. C. Elliff (Congregationalist), superintendent of the public schools, on "The Problem of the American Family."

Vermont

St. Johnsbury.—At a meeting of the Caledonia County Ministerial Association in session on Oct. 21 a resolution was unanimously adopted expressing deep regret at the departure from St. Johnsbury of Rev. George Wilson Scudder. Mr. Scudder was secretary and treasurer of this association and secretary of the St. Johnsbury Ministerial Association. Copies of the resolutions, which were very complimentary to Mr. Scudder, were sent to the *Caledonia Record*, and to the church at Bath, Maine, to which Mr. Scudder has gone, as well as to the *Leader*.

Wisconsin

Wausau.—Rev. William J. Taylor, pastor. At the annual meeting recently held, the various departments of the church made their annual reports, showing a substantial growth over last year. The Sunday school superintendent, Mr. W. E. Curtis, one of our prominent young business men, has put the school on a solid and substantial basis. The Ladies' Aid reports a membership of seventy-four, all active. This church has accepted and paid its 5 per cent quota. Twenty-five new members were added during the year, eighteen children baptized, 32,500 pages of literature distributed. Parish calls, 387. The adult Bible class is holding a series of profitable discussion on "The Helpful Contributions of the Various Churches," under the guidance of Professor Tobey, superintendent of public schools. The community vespers enter upon their fifth year. The church will present "Logos" for the fifth season at Christmas time. The Clara Barton Guild is now under the leadership of a public school teacher. The pastor was recently presented with an oil painting of Thomas Whittemore, painted by N. Bok, of Boston, 1855. The gift came from Mrs. Gifford, whose husband was a grandson of Mr. Whittemore. It is one of the four paintings known to be in existence, and is an unusual work.

* *

BOOK REVIEWS

(*Continued from page* 24)

Hewlett reaches the conclusion that poets are almost invariably children of their times in this respect as in others. Dr. Barnes and Dr. Galloway establish a kind of probability, but both of them are brought to an argument that belongs more properly in Mr. Eucken's field. It is when we look upon the universe as moral that we find the most compelling argument for belief in immortality. The individual can fulfil his destiny as a moral being only if immortality be a fact.

As usual in any consideration of this subject we come out the selfsame door wherein we went. The book has no fresh assurance, no new gospel. It is merely an excellent compilation of well-written summaries of very important commonplaces.

* *

NORTH BRANCH ASSOCIATION

The North Branch Universalist Association of Pennsylvania was held in the Universalist church of Sheshequin Oct. 18-19, with a splendid attendance.

Rev. James D. Herrick of Towanda, pastor of the entertaining church, introduced the speakers: Miss Jennie Lois Ellis, Philadelphia, Rev. Chas. E. Petty, Binghamton, N. Y., and Dr. Joseph Tilden, president of Lmbard College.

Officers elected are as follows: Moderator, Mr. M. Louis Gore, Athens; vice-moderator, Mr. Henry Patterson, Towanda; secretary, Mrs. M. Louis Gore, Athens; treasurer, Miss Lillian Wood, Towanda.

* *

OLD SOUTH FORUM

The Old South Meeting-house Forum has entered upon its ninth season with a list of speakers and musicians which ably upholds the high standards of previous years. This year there will be an additional feature in that the entire program will be broadcast by Station WNAC (the Shepard Stores) each Sunday for the benefit of those unable to be present in person.

It is hoped that those who thus enjoy the meetings will be moved to express their pleasure by letter.

Norman Angell, of England, opened the series on Sunday afternoon, Nov. 2, speaking on "America's Concern in Britain's Political Experiment." Following him, Nov. 9, comes Captain Alex Aaronsohn, a brilliant young Jew, who served with great distinction in the British forces in Palestine during the Great War, who will take for his topic, "The Mission of Palestine."

On Nov. 16, Prof. Jerome Davis, of Yale University, will discuss "Our Political Chaos."

The negro problem remains a paramount issue in this country and the way in which one negro educator is solving it down South will be the subject of Wallace A. Battle's talk on Nov. 23.

On Nov. 30 Mrs. Claude U. Gilson, of Boston, will bring a challenging message regarding the need for more careful consideration of our pan-American relationships.

The arresting social note which seems to pervade many of the outstanding plays on the modern stage will be discussed by Dr. Louis K. Anspacher of New York on Dec. 7.

On the following Sunday, Dr. James J. Walsh, of New York, prominent Cathlic layman and physician, will speak on "What's the Matter with Education?"

George W. Coleman is the speaker for Dec. 21, taking for his topic "The New Era in Business." As president of the Babson Institute, Mr. Coleman brings a special equipment to bear on the discussion of this subject.

In addition to the splendid list of speakers which the Old South Forum presents each year, the concert preceding each lecture has been a source of great pleasure to the audience. This year the music will be of the usual high class and will be adapted in many cases to the theme of the afternoon.

After Christmas ten more meetings of similar variety and value will be offered, including, if all goes well, an address on Washington's Birthday, by Senator William E. Borah. This forum is free to all and is financed by the Old South Association, of which Richard W. Hale, well known State Street lawyer, is treasurer.

* *

A BEAUTIFUL TRIBUTE

St. Paul's Church, Chicago, pays the following tribute to Charles Lawrence Hutchinson:

Born into the Universalist Church and loyally earnest in its behalf all his life; graced with true humility while devoted to Christian service city wide; inspired by religion, generous to every worthy cause, genial in spirit, responsive to beauty, music and art, his life and character are an abiding memorial and inspiration to his church and faith.

Superintendent emeritus of the Sunday school since the close of his twenty-five years of active service as superintendent, member of the church board of trustees for many years preceding his death.

St. Paul's Universalist Church records its deep appreciation of the character and service of this loyal and earnest member and gracious benefactor, and shares the sad loss of his departure with the entire city.

"Who builds on God's eternal love
Builds on a Rock that can not move."

* *

THE RUSSELL LECTURE

Dr. Charles R. Brown of the Yale Divinity School will give the Russell Lecture in Goddard Chapel, Tufts College, on Sunday, Nov. 9, at 4 p. m. His subject is "The Changing Faith."

The college invites all its friends to attend the service.

* *

UNIVERSALIST CLUB OF BOSTON

The first regular meeting of the 1924-5 season of the Club will be held at the Bellevue Hotel, Monday evening, Nov. 10. Executive Board meeting at 5.30. Assembly at 6. Dinner at 6.30. Business and program at 7.30. The speaker of the evening will be Rev. John van Schaick, D. D., on "My Recent Visit to the Birthplace of John Murray in England."

James D. Tillinghast, Secretary.

* *

CHURCH MEMBERS REPORTED IN 1924

Previously reported	1,905
Stamford, Conn.	2
Mount Vernon, N. Y.	8
Springfield, Vt.	2
Total	1,917

* *

CHRISTENINGS

Previously reported, 818. Springfield, Vt., 2. Total, 820.

Notices

BOOKS WANTED

Rev. Leon P. Jones of Clinton, N. C., has started a library and reading room in the new parish hall. More books are badly needed in order that the library may expand to the needs of the communiy.

* *

NEW YORK Y. P. C. U.

The annual session of the Young People's Christian Union of the Universalist Church of New York State, Inc., will be held in Watertown Nov. 28, 29 and 30, for the election of officers for the ensuing year and the transaction of such other business as may legally come before this body.

Angela W. Cortright, Secretary.

* *

WANTED

The Editor of the *Leader* would like to purchase a copy of Relly's "Union," English edition, and a copy of Murray's "Letters and Sketches." Advise edition and price before sending.

* *

CONNECTICUT MID-YEAR CONFERENCE

The annual Mid-year Conference of the Connecticut Convention will be held in the church at Stafford on Wednesday, Nov. 12, afternoon and evening. All friends of our cause in the state are cordially invited to attend. A large attendance is desired. Every parish should be represented by a large delegation.

Theodore A. Fischer, Secretary.

* *

BOSTON MINISTERS' MEETING

Nov. 10, Rev. Dr. S. G. Ayres, "Our Japan Mission."

Nov. 17, Rev. Norman D. Fletcher, "Dramatics and the Church."

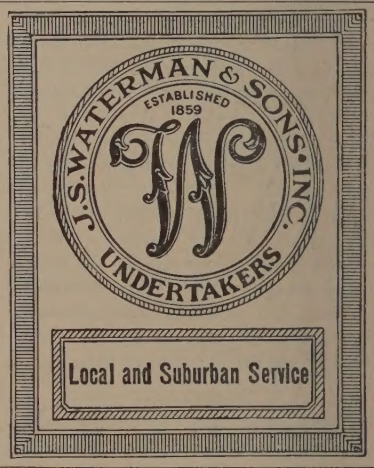
Nov. 24, Rev. Otto S. Raspe, "The Theological Situation of the Middle West."

Obituary

Miss Sarah Schoonmaker

Miss Sarah Schoonmaker of Cincinnati, Ohio, died Sept. 24, at the age of eighty-seven. She was a loyal member of the Universalist church, and had been for many years a subscriber to the *Leader*.

She taught school for forty-eight years, retiring several years ago. An accident made her practically a shut-in for the last few years of her life, but she retained her interest in the church, particularly in the work of the Women's Missionary Alliance, of which she was the oldest member at the time of her death.



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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Crackling

The manager had forgotten his penknife, and everybody else, it seemed, had forgotten theirs.

He called the office boy, who was able to furnish the desired article.

"How is it, Tommy," asked the manager, "that you alone of my office staff always seem to have your knife with you?"

"I suppose," replied the boy, "it's because I can't afford more than one pair of trousers."—*Exchange.*

* *

The tramp paused outside the house. "Clear out!" shouted the woman of the house. "I ain't got no wood to chop. There ain't nothing you could do around here."

"But, madam, there is," retorted the wayfarer with dignity. "I could give you a few lessons in grammar."—*Pittsburg Chronicle-Telegraph.*

* *

Mr. Bacon: "Did you hear those measly roosters crowing this morning early?"

Mrs. Bacon: "Yes, dear."

Mr. Bacon: "I wonder what on earth they want to do that for?"

Mrs. Bacon: "Why, don't you remember, dear, you got up one morning early, and you crowed about it for a week?"—*The Watchword.*

* *

"Professor, I have made some money and I want to do something for my old college. I don't remember what studies I excelled in, if any."

"In my classes you slept most of the time."

"Uh! Well, I'll endow a dormitory."—*Kansas City Journal.*

* *

"Darling," he cried, passionately, "I will lay my fortune at your feet."

"Oh, but you haven't got a large fortune," she whispered.

"No, but it will look larger beside those tiny feet."

He won her.—*Emory Toreador.*

* *

"So you have given up writing novels."

"Yes—the publishers said my imagination was too lively—plots lacked probability—but I'm doing very well writing advertisements."—*The Passing Show (London).*

* *

Mother: "Now, children, don't quarrel. What's the matter?"

Harold: "We're playin' shipwreck, an' Susie won't go in the bathroom an' drown herself."—*American Legion Weekly.*

* *

Barr: "Why did you send one son to Harvard and the other to Yale?"

Carr: "To increase my chances of getting a ticket to the big game."—*Life.*

* *

Another good memory test is to try to remember the things you were worried about yesterday.—*Port Arthur News.*

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Dr. Frank Adams, long at Elgin, Ill., is now minister of the Church of Our Father at Detroit, Mich. He is State Chaplain of the American Legion of Illinois and was a captain in the National Army during the War. He takes a commanding place to-day as a leader in peace and reconstruction.

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